A BREVIARY OF THE LATER PERSECUTION

Of the Professors of the Gospel of CHRIST JESUS, under the *Romish* and Antichristian Prelats through Christendome, from the time of *John Wickliff* in the year of God 1371. to the Raign of Queen *Elizabeth* of *England*, and the reformation of Religion in *Scotland*: And of the cruell Persecutions of the Christians under the Turkish Emperors, with some memorable occurrences that fell out in these times through diverse Realmes & Countreys; Collected out of the Ecclesiasticall History and Book of Martyrs, By Mr. *Robert Young*.

Luke 9 23.

And he said unto them all, if any man will come after me, let him deny himself, & take up his crosse daily & follow me.

Vers. 24 *For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake the same shall save it.*

Verse 25. *For what advantageth it a man, if he gain the whole World, and destroy himself, or lose himself.*

Verse 26. *For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed when he shall come in his glory, and in the glory of the Father and of the holy Angels.*

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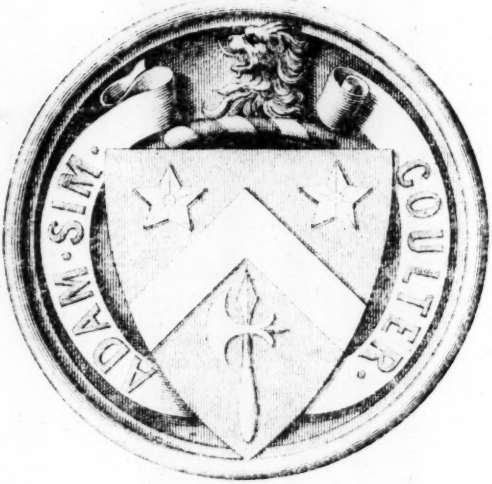
ADAM·SIM·COULTER·

Ex Libris

Thomæ Lockii

TO THE CHRISTIAN READER.

Rome is not now, as it was in the Primitive times, it was then the ſeat of the true ſervice and worſhip of God, where the Word of God was truly and purely preached, profeſſed and maintained, but now *Rome* is full of errors, ſuperſtition and idolatry, of all iniquitie and wickedneſſe, full of vile abominations. *Petrark*, *Mantuan*, and many others, call *Rome* the Shop of all wickedneſs, *Babylon*, *Sodom*, the School of errors, the Church of hereſies, an harlot with a ſhameleſs face; *Mantuan* thus noteth the vice there uſed,

Pudor in Villas, ſi non patiantur eaſdem
Et villæ vomicas, Roma *eſt jam tota lupanar*,

that is, go ſhame to the Villages, if they be yet as free from the ſame filth, for now all *Rome* is nought ſave bottherlie. And *Paſquil* confirmeth the ſame, when one having been at *Rome*, at his departure taketh his leave thus,

Roma *vale*, *vidi*, *ſatis eſt vidiſſe*, *revertar*
Cum leno aut meretrix, *ſcurra*, *cynedus ero*.

That is, *Rome* farewell, I have ſeen, and now I am glutted with the ſight, I will return when I am baud geſter, *catamit*.

All things are now ſaleable at *Rome*, ſaith *Mantuan*,

——— *Venalia nobis*
Templa, *Sacerdotes*, *Altaria*, *Sacra*, *Coronæ*,
Ignis, *Thura*, *Preces*, *Cœlum eſt venale*, *deuſque*.

Temples, Prieſts, Altars, rites (I tell not tale)
Crowns, Sacrifices, Heaven and God are ſet to ſale, and the ſouls of men. *Tecelius* the Popes pardon-monger perſwaded the people in *Germany* that whoſoever would give ten ſhillings ſhould at his pleaſure deliver one ſoul out of the pains of Purgatory, and aſſoon as the money rang in the Baſen, that ſoul was ſet at liberty, but if it were one jot leſſe then ten ſhillings, it would profite

them nothing. This gainfull gullerie *Luther* eryed down with all his might, and so marred the Market; and therefore it is said by one very well,

Vivere qui sanctè cupitis, discedite Roma,
Omnia cum liceant, non licet esse pium,

that is, ye that desire to live holy, depart from *Rome*, for when all things are lawfull, it is not lawfull to be holy. And as *Rome* is not now as it was of old, so neither are the Bishops of *Rome* such men as were in the primitive times, they were then Preachers of the Gospel of Christ Jesus, maintainers and defenders of it, and gave their lives to Martyrdome for the cause of Christ and his Gospel, so that there were 25. of them that died Martyrs, in order one after another. But now the Bishops of *Rome* are become Tyrants, and cruel persecuters of the Saints of God, and Professors of the Gospel of Christ Jesus, with fire and sword, as we may see in the Martyrdome of *John Hus* and *Jerome* of *Prage*. and thousands moe. And as this insuing Treatise doth declare, they are men of wicked and vicious lives, given to unlawfull Arts and Sciences, as to Necromancy. There were eighteeen Popes Necromancers, one succeeding another: they are lifted up in intollerable pride, and claim and take to themselves high and arrogant titles, as universall Bishops, Princes of Priests, supream head of the Universall Church, and Vicars of Christ here one earth, which must not be judged of any, having all knowledge of Scriptures, and all Laws contained within the Chest of their breasts, chief Magistrates of the world: they exalt themselves above Kings, Princes and Emperours, causing some of them to ly under their feet, some to hold their stirrop, some to lead their horse by the bridle, some to kisse their feet, placing and displacing Emperors, Kings, Dukes and Earles, whom and when they pleased. Was it not a presumptuous thing in *Gregorius* the seventh, to cause the Emperor *Henry* the fourth to stand at his gate three dayes and three nights bare-foot and bare-legged, with his wife and childe, in the deep of Winter, both frost and snow, entreating for his absolution, and after did Excommunicate him again, so that he was twise Excommunicate in

his

his dayes. And did not I *Paſchalis* after *Gregorie* ſet up the ſon of the ſaid *Henricus* againſt his father in war to poſſeſſe the Empire, and to put down his father, and ſo he did. And did not I *Gregorius* ſet up *Robert Wyſard* and make him King of *Sicilia* and Duke of *Capua*. Did not I Pope *Alexander* bring under *Henry* the ſecond King of *England* for the death of *Thomas Becket*, and cauſe him to go bare foot to his Tomb at *Caunterbury* with bleeding feet. Did not I *Innocentius* the third cauſe King *John* to kneel down at the feet of *Pandolphus* my Legat, and offer up his Crown to his hands, and to kiſſe the feet of *Stephen Langtoun* Biſhop of *Canterburie*, and beſides, mercd him in a thouſand Merks be year. Did not I *Alexander* bring the valiant Emperor *Frederick* the firſt to *Venice* by reaſon of his ſon *Otho* there taken priſoner, and there in St. *Marks* Church made him fall down flat upon the ground, while I ſet my feet upon his neck, ſaying that verſe of the Pſalm, *Super aſpidem & Baſiliſcum ambulabis*, &c. Did not I *Adrianus* Pope, an *Engliſhman* born, controle and correct the forſaid *Frederick* the Emperor for holding the left ſtirrop of my horſe when he ſhould have holden the right, and afterward did I not Excommunicate him and curſe him, for that he was ſo fawcy to ſet up his own name in writing before mine. Did not I Pope *Celeſtine* Crown *Henry* the fifth Emperour with my foot, and with my foot ſpurned the Crown from his head again in St. *Peters* Church, to make him know that the Popes of *Rome* have power both to Crown Emperors and to diſpoſe them again. And briefly ſayes the Pope, who is able to comprehend the greatneſſe of my power and of my ſeat? All the earth is my Dioceſſe, and I the ordinary of all men having the authority of the King of all Kings upon ſubjects, I am all in all, and above all ſo that God himſelf and I the Vicar of God hath but one Conſiſtory, and I am able to do almoſt all that God can do, *davemen errante*. It is in my power to alter and abrogate Lawes, to diſpence with all things, yea, with the precepts of Chriſt: and in a word, I declare and pronounce to ſtand upon neceſſity of ſalvation for every humane creature to

be subject to me. And as their pride, so their avarice is insatiable in exacting and gathering of money of all under their jurisdiction & putting it into their treasury, for *Petrarch* recordeth that in the Treasury of Pope *John* the 22. were found after his death 250 Tuns of gold. And of *Boniface* the 8. It is storied that when he was taken by *Philip* the fair King of France, and his Palace rifled, there was more Treasure found then all the Kings of the earth were able to shew again. What hudge summes of money did *Thecelius* and his companions take together out of *Germany* for indulgences and pardons. The Pope had yearly out of *England* above nine Tuns of Gold. *Otto* one of the Popes Mu'cipulatores, mice catchers, as the story calls, departing out of *England* left not so much money in the whole Kingdome as he either carried with him, or sent to *Rome* before him. It was trulie and trimly said by Pope *Innocent* the fourth. *Vere enim hortus deliciarum* Papis *fuit tum* Anglia *& puteus in exhaustus.* England was then a gallant garden to the Pope, and a Wel-spring of wealth that could not be drawn drie. Cardinal *Volsey* emptied the land of Twelve score thousand pound to relive and ransome Pope *Clement* the seventh imprisoned by the Duke of *Burbon.* The Apostle *Paul* in the 2. to the *Thes.* foretells of the nature and manners of those wicked men and their destruction, and by speaking of one he pointeth out the body of that tyrannous and persecuting Church, hee calls him that man of sin, that breathing Devill so portentuously, so peerlesly vitious, *Vt ejus nomen non hominis sed vitii esse videatur,* as *Lipsius* saith of one *Tubulus* a *Roman* Prætor that sin it self can hardly be more sinfull, next he cals him the son of perdition, destined to destruction even to be cast alive into the lake of fire burning with brimston. *Rev.* 19. 29. Well might Pope *Marcellus* the second, strike his hand upon the Table and say, *Non video quomodo qui locum hunc altissimum tenent salvari possint.* I see not how any Pope can be saved when I was first in order said Pope *Pius Quintus,* I had some good hope of Salvation, when I wae made a Cardinal I doubted, but now that I am Pope I almost despaire. Again the Apostle calls him an adversary,

versary, and exalteth himself against all that is called God or that is worshipped, all men know who hee is that saith he can shut up heaven and open it at his pleasure, and take upon him to be Lord & Master above all Kings and Princes; before whom Kings and Princes fall down and worship, honouring that Antichrist as a God. And he sitteth as God in the Temple of God, shewing himself that he is God. In the year 1540. Pope *Paul* the third suffered himself to be thus blasphemously flattered. *Paulo tertio optimo maximo in terris Deo.* In the year 1610. Books were printed at *Bononi* and at *Naples* with this Inscription, *Paulo 5. Vice Deo christianæ reipublicæ Monarchæ invictissimo, pontificiæ omnipotentiæ conseruatori acerrimo,* To *Paul* the 5. Vice-god, most invincible Monarch of Christendom, most stout defender of the Papal Omnipotency, The Pope can do all that Christ can do, of wrong he can make right, of vice vertue, of nothing, somethinng saith *Bellarmine*, he is lifted above the Angels, so that he can excommunicate them, he can dispence against not only the law of nature, but against all the Evangelists, Prophets & Apostles saith Pope *John* &c. In Extract, One of his parasits clawed him thus.

Oraclis vocis mundi moderaris habenas
Et merito in terris diceris esse Deus.

He is cried up for the Lord of Lords, and King of Kings, and that hath both the swords throughout the World, and an illimited Empire over all resonable creatures, *dulia adorandus &c.* Ye see then what kind of men thir Popes are, who call themselves universal Bishops, and that the charge and government of Christs universal Church is committed to them, that they are the Vicars of Christ and the successors of *Peter*, yet they are the greatest enemies that Christ and his Church have, they are subverters and overthrowers of his Kingdome, what cruell and bloody practises they have used throughout Christendom to subvert the Gospel, and the professors thereof, what innocent blood they have shed, the Book of Martyrs doth abundantly testifie, and this small ensuing Treatise doth compendiously declare: but God will bring down their intollerable pride and Tyranny and lay them

them low and consume them with the breath of his mouth, as saith the Apostle. And as for *Rome* the Seat of Antichrist which is called *Babylon*, shall come to fearfull ruine and destruction as St. *John* in the 18. Rev. foretells it is fallen, *It is fallen* Babylon *that great City, and is become the habitation of devils, and the hold of all foul Spirits, and a Cage of every unclean and hatefull bird, for all Nations have drunken of the wrath of her Fornication, and the Kings of the earth have committed fornication with her*; that is spirituall whoredom which is Idolatry; *the Merchants of the Earth which were inriched with the pomp and luxuriousnesse of it shall weep and wail &c.* But all the Elect shall rejoice for the just vengeance that God hath taken on her. Also the Emperor *Frederick* is reported to have foretold the ruine of *Rome* in this distick.

Roma diu titubans variis erroribus acta
Corruet, & mundi desinet esse caput,

But not to trouble Thee Gentle Reader with longer preface, I rest.

Thine in the Lord to serve thee,

Mr. ROBERT YOUNG.

THE

A BREVIARY OF THE LATER PERSECUTIONS.

Of the Professors of the Gospel of CHRIST JESUS, under the *Romish* and *Antichristian* Prelats.

THe Persecution of the Christians in the Primitive Church under the Heathen Emperors and Tyrants of *Rome*, continued the space of three hundred years after the passion of Christ, to the seventh year of *Constantine* the great, who stayed the Persecutions, and setled peace in the Church, so that there was no set or universall persecution in the Church, for the space of a thousand years thereafter, for all that time Satan was tyed and bound up, and his rage restrained against the Professors of the Gospel, thereafter was Satan let loose again for a time, to vex and trouble the Church, as we have it in the 20. of the *Revelation* in these words, *And I saw an Angel descending from Heaven, having*

a key of the bottomlesse pit, and a great chain in his hand, and he took the Dragon the old Serpent, which is the Devil and Satan, and bound him for a thousand years, and put him into the bottomlesse dungeon, and shut him up, and signed him with his seal, that he should no more seduce the Gentiles. till a thousand years were expired, and after that he must be loosed again for a little space of time, &c. The thousand years being now expired, & Satan let loose, he begins again to persecute the Church of God, and the professors of the truth, in the person of *Wickliff*, in the year of our Lord 1371. in the dayes of *Edward* the third King of *England*.

This *Wickliff* was an *English-man*, and a Professor of Divinity in *Oxford*, a man of great spirit, and of great learning, he came to such a degree or erudition, that he was thought the most excellent amongst all the Theologians at that time, he perceiving the true Doctrine of Christs Gospel to be adulterat and defiled with so many filthy inventions of Bishops; Sects of Monks, and dark errors, and after long debating and deliberating with himself, with many secret sighs and bewalings in his mind the generall ignorance of the whole world, could no longer suffer or abide the same; he at the last determined with himself to help and remedy such things as he saw to be wide and out of the way, and so he began as from a deep night, to draw out the truth of the Doctrine of the Son of God, with the purity of the Doctrine which hee taught, he also lively touched the abuses of the Popedome, in so much that the Locusts (that is to say, the Monks and begging Friers) listed themselves up against him, to persecute him, with all the rable of the Popish Clergie, but the Lord gave him for a Protector King *Edward* the third, the Duke of *Lancaster* the Kings son, and Lord *Henery Peircy* the Marshall of *England*, for all the time of King *Edward* raign, he had great liberty of his profession,

and

and that the King carried a speciall favour and good-will to him, appears in this, that he sent him with his Ambassadour over into the parts of *Italy*, to treat with the Popes Legats concerning affairs betwixt the King and the Pope, with full commission.

This King *Edward* was a good man and hath this commendation that he was, *Orphanis quasi Pater, afflictis compatiens miseris condolens, oppressis relevans, & cunctis indigentibus impendens auxilia opportuna*, that is, to the Orphans he was a Father, competient to the afflicted, mourning with the miserable, releiving the oppressed; and to all them that wanted a helper in the time of need, &c. Pope *Gregory*, being informed of *Wickliffs*, Doctrine, & that was spred abroad through the land, He wrot to the Archbishop of *Canterbury*, and to the Bishop of *London*, to cause apprehend the said *John Wickliffe*, and to cast him into prison, and that the King and Nobles of *England* should be admonished not to give any trust to the said *John VVickliffe*, or to his Doctrine in any wayes. As also, he wrote unto King *Edward*, or rather unto King *Richard* who succeeded King *Edward* to persecute this *VVickliff*, but God shortned the rage and fury of this cruel Prelate against him, for that in the same year, or, in the beginning of the next year following, the forsaid Pope *Gergory* the eleventh turn'd up his heels and died: Yet the Archbishop of *Canterbury*, and the Bishop of *London* did vex & trouble him, and held sundry meetings of the Clergy against him, to condemne him and his Doctrine. And here is not to be past over the great miracle of Gods Divine admonition or warning; for when as the Archbishop and Suffraganes with the other Doctors and Lawiers, with a great company of babling Friers and Religious persons were gathered together to consult as touching *John VVickliffs* books and that whole sect. When as I say they were gathered together at the

friers in *London* to begin their buſineſſe upon St. *Dunſtanes* day after dinner, about two in the cloak the very hour and inſtant that they ſhould go forward with their buſineſſe, a wonderfull and terrible earthquake fell throughout all *England*; whereupon diverſe of the Suffraganes being feard by the ſtrange and wonderfull demonſtration, doubting what it ſhould mean, thought it good to leave off from their determinat purpoſe. But the Archbiſhop (as the chief Captain of that Army, more rash and bold then wiſe) interpreting the change which had happened clean contrary to another meaning and purpoſe, did confirm and ſtrengthen hearts and minds which are almoſt danted with fear ſtoutly to proceed and to go forward in their attempted enterpriſe; who then diſcourſing *VVickliffs* Articles, not according to the ſacred Cannons of the Holy Scripture, but unto their own private affections and traditions, pronounced and gave ſentence that ſome of them were ſimply and plainly Hereticall, other ſome falſe, erroneous, other irreligious, ſome ſeditious and not conſonant to the Church of *Rome*.

John VVickliff a long time after this returning again, either from his banishment, being banished by King *Richard*, or from ſome other place where he was ſecretly keeped, repaired to his Pariſh at *Lutterworth* where hee was Parſon, and there quyetly departing this mortall Life, ſleept in peace in the Lord. 1384. Here is to be noted in this Man as in diverſe others, whom the Lord ſo long preſerved in ſuch rages, of ſo many enemies from all their hands, even to his old age. This *VVickliff* had written diverſe and ſundry works, the which in the year of our Lord 1410. were burnt at *Oxford*. And not only in *England*, but in *Bohemia*. Likewiſe the Books of the ſaid *VVickliff* were ſet on fire by the Archbiſhop of *Prage*, who made diligent inquiſition for the ſame

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and burned them. The numbers of the Volumes which he is ſaid to have burned moſt excellently written and richly adorned with boſſes of Gold, and coverings (as *Æneas Silvius* writes) were about the number of two hundred. Great was the teſtimony given out by the Vniverſity of *Oxford* touching the commendation of the great Learning and good Life of *John VVickliff*; as alſo great was the teſtimony and commendation of Maſter *John Hus* concerning *John VVickliff*, who affirmed that he was no Hereticke, and yet the Counſel of *Conſtance* condemned him for an Heretick, and cauſed his Body and Bones to bee raiſed and burnt 41. years after his Death, and took his Aſhes and threw into the River, thinking thereby utterly to extinguiſh and abolish both the Name and Doctrine of *VVickliff* for ever, for though they digged up his Body, and burnt his Bones, and drowned his Aſhes, yet the Word of God and truth of his Doctrine, with the fruit and ſucceſſe thereof, they could not burn; which yet to this day for the moſt part of his Articles do remain. After the Death of Pope *Gregory* the eleventh, there enſued ſuch a great Schiſme in Rome between two Popes, *Urban* and *Clement*, and other ſucceeding after them, one ſtriving againſt another that the Schiſme thereof indured the ſpace of 39. years or there about, untill the time of the Counſell of *Conſtance*. As touching this peſtilent and miſerable Schiſme, It would require here another Iliad to comprehend in order all the circumſtances and tragicall parts thereof, what trouble in the whole Church, what parts taking in every country, what apprehending and impriſoning of Prieſts and Prelats taken by land and ſea, what ſhedding of Blood did follow thereoff; how *Otho* Duke of *Brunſwick*, and Prince of *Tarentum* was taken and murthered, how *Joan* his wife Queen of *Jeruſalem* and *Sicilia* who before had ſent to Pope *Urban* beſide o-

ther

other gifts at his Coronation 40. m. Duckets in pure Gold, was after by the ſaid *Urban* committed to priſon, and in the ſame priſon ſtrangled: What Cardinals were racked and miſerably without all mercy tormented on Gibbets to death, what ſlaughter of men, what Battels were fought between the Popes, whereof 5000. on the one ſide were ſlain, beſide the number of them who are taken Priſoners, of the beheading of five Cardinals together after long torments, And how the Biſhop of *Aquilonenſis* being ſuſpected of Pope *Urban* for not ryding fatter with the Pope, his horſe not being ſo good, was there ſlain by the Popes commandement, ſending his Souldiers unto him to ſlay him, and cut him in pieces, with many moe acts of horrible cruelty happening in the time of this abominable Schiſme. About the ſame time a ſo or about three years after there fell a cruell diſſention in *England* between the common people, and the Nobility, the which did not a little diſturb and trouble the Common-wealth. In this tumult *Simon* of *Sudbury* Archbiſhop of *Canterbury* was taken by the Ruſticall and rude people and was beheaded.

In the year of God 1397. there was a battel fought-teen betwixt *Tamerlane* the *Tartarian* Prince, and *Bajazet* the fourth King of the *Turks*, not far from the Mount *Stella*, where *Bajazet* there loſt his ſon *Muſtapha*, with two hundred thouſand of his men, and *Tamerlane* not many fewer. *Bajazet* himſelf was taken, and being brought to *Tamerlane*, and after ſundry things asked of him, he inqired of him what he would have done with him if it had been his fortune to have fallen into his hands as thou art now in mine, I would, ſaid *Bajazet*, have incloſed thee in a Cage of Iron, and ſo in triumph have carried thee up and down my Kingdom; Even ſo ſaid *Tamerlane* ſhalt thou be ſerved: And ſo he made him to be ſchaked in fetters and chains of gold, and to be ſhut up in an Iron

Iron Cage, made like a Grat, in ſuch ſort as that he might on every ſide be ſeen, and ſo carried him up and down as he paſſed through *Aſia*, to be of his own people ſcorned and derided. And to his own further diſgrace, upon Feſtival dayes uſed him for a footſtool to tread upon when he mounted to horſe, and at other times ſcornfully feed him like a Dog, with crumes fallen from his Table. A rare example of the uncertainty of worldly honour, that he unto whoſe ambitious mind *Aſia* and *Europe*, two great parts of the world were too little, ſhould be now carried up and down cooped up in a little Iron Cage, like ſome perillous wild beaſt; all which *Tamerlane* did not ſo much for the hatred to the man, as to manifeſt the juſt judgement of God againſt the arrogant folly of the proud. It is reported, that *Tamerlane* being requeſted by one of his Noblemen that might be bold to ſpeak unto him, to remit ſome part of his ſeverity againſt the perſon of ſo great a Prince, anſwered, that he did not uſe that rigour againſt him as a King, but rather did puniſh him as proud ambitious Tyrant, polluted with the blood of his own brother.

About this time *Bertholl Schwartz* and *Alchimiſt* invented the Guns and Artilery.

After the death of *John Wickliff*, many were perſecuted and ſuffered moſt cruel death in *England*, and many moe did forſake the Realm, and were perſecuted for the embracing, profeſſing and maintaining of *Wickliffs* doctrine. And firſt of all we begin at one *William Sawtre*, a good man, and a faithfull Prieſt of the Church of St. *Margaret* in the Town of *Lin*, and zealous of the true Religion, he is brought before *Thomas Arundell* Archbiſhop of *Canterbury*, and his Clergie, and is before them convict and condemned for Hereſie, he is firſt deſpoted and degraded from his Office, and thereafter delivered to the

ſecular

ſecular power to be burned: This it may appear how tKings and Princes have been blinded and abuſed by he falſe Prelates of the Church, in ſo much that they have been their ſlaves and butchers to ſlay Chriſts poor innocent members. See therefore what danger it is for princes not to have knowledge and underſtanding themſelves, but to be led by other mens eyes, and eſpecially truſting to ſuch guides, who through hypocriſie both deceive them, and through cruelty devour the people.

As this King *Henry* the fourth was the firſt of *English* Kings that began the unmercifull burning of Chriſts Saints for ſtanding againſt the Pope, ſo was this *VVilliam Sawtre* the true and faithfull Martyr, the firſt of all them after *VVickliffs* death, which I find to be burned in the raign of the forſaid King, which was in the year of our Lord, 1400. After the Martyrdome of this godly man, the reſt of the ſame company began to keep themſelves more clearly, for fear of the King, who was altogether bent to hold up the Popes Prelacie. Such was the raign of this Prince, that to the godly he was ever terrible, in his actions immeaſurable, of few men heartily beloved, but Princes never lack flatters about them; neither was the time of his raigne very quiet, but full of trouble, of blood and miſery.

After the death of *VVilliam Sawtre* was apprehended one *John Badby* a Taylor, a Lay-man, he was accuſed of hereſie and other Articles repugnant to the determination of the Church of *Rome*, before *Thomas Arundell* Archbiſhop of *Canterbury*, and other his aſſiants, both Lords Spirituall and Temporall, and was condemned for an Heritick, and delivered over to the Secular power to be burnt, the Kings warrand is given for his burning, he is brought into Smithfield, and there being put in an empty Barrell, was bound with Iron Chains faſtened to an Stake, having dry

Wood

Wood put about him. And as he was thus ſtanding in the Pipe or Tun, it happened that the Prince, the Kings eldeſt ſon was there preſent, who ſhewing ſome part of the good *Samaritan*, began to endeavour and eſſay how to ſave his life, he admoniſhed & counſelled him, that having reſpect unto himſelf, he would ſpeedily withdrawn himſelf out of theſe dangerous Labyrinths of opinions, adding oftentimes threatnings, the which might have daunted any mans ſtomack, but hee hearkened not thereunto, and then was the Tun put over him, and fire put unto him; and when he felt the fire, he cryed, mercy, calling belike unto the Lord, and ſo the Prince immedialy commanded to take away the Tun and quench the fire: The Prince his commandement being done, asked him if he would forſake Hereſie to take him to the faith of Holy Church, which thing if he would do he ſhould have Goods enough, promiſing alſo unto him a yearly Stipend out of the Kings Treaſury ſo much as ſhould ſuffice his contentation, but this valiant Champion of Chriſt neglecting the Princes fair words and promiſes, continued conſtant in his profeſſion; then the Prince commanded him ſtraight to be put again into the Pipe or Tun, and that he ſhould not afterward look for any grace or favour, and ſo he was burnt to death. Other ſervants of God good & religious men were accuſed of Hereſie, and brought before the Archbiſhop of *Canterbury*, as *William Thorp*, who gave a large and notable confeſſion of his Faith, and anſwered wiſely and godly to all the points whereof he was accuſed by the Archbiſhop, where he ſuffered mocking and ſcorning and threatning; what became of this good man, and bleſſed ſervant of God, is not at yet in Story ſpecified, by all conjecture, it is thought that the Archbiſhop *Thomas Arundell* being ſo hard an adverſary againſt him, would not let him go; much leſſe it is to be ſuppoſ-

ſuppoſed

ed that he would ever retract his ſentence and opinion which he ſo valiantly maintained before the Biſhop, neither doth it ſeem that he had any ſuch recanting ſpirit; Again, neither is it found that he was burned, wherefore it remaineth moſt likely to be true, that he being committed to ſome ſtrait Priſon (according as the Archbiſhop in his Examination before did threaten him) was ſo ſtraitly keeped, that either he was ſecretly made away, or, elſe there he died by ſickneſſe. The like end alſo I find happen to *John Ashton* another good fellower of *Wickliff*, he was condemned by the Biſhops, and becauſe he would not recant, he was committed to perpetuall Priſon, wherein the good man continued till his death.

And as great was the conſtancy of the true profeſſors, ſo many did ſhrink, and did revolt and renounce for danger of the Law.

In thoſe dayes great was the pride and glory of the Clergie of *England*, that none durſt ſtir, or once mute againſt them, having the King ſo full on their ſide, armed moreover with Laws, Statutes, Puniſhments, Impriſonments, Sword, Fire and Fagot, reigned and ruled as they liſted, as Kings and Princes within themſelves. So ſtrong were they of power, that no humane force was able to ſtand againſt them, ſo exalted in pride, and puft up in glory, that they thought all things to be ſubject to their reverend Majeſties, whatſoever they ſet forth or decreed, it muſt be of all men received and obeyed: What greater ſhew of arrogancy and pride could there be then in this. When *Thomas Arundell* Archbiſhop of *Canterbury* paſſed by the high Street of *London*, and becauſe they did not ring their Bells for a triumph of his coming, took great ſnuffe thereat, and did ſuſpend all ſuch Churches in *London*, not only with the Steeple and Bells, but alſo with the Organs;

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ſo many as did not receive his coming with the noiſe of Bells. The like ſtir for Bell-ringing, and for Proceſſions, had almoſt happened between the Archbishop of *Canterbury*, Succeſſor to this *Thomas Arundell*, named *Henry Chicheley* on the one part, and the Abbey of St. *Albons* on the other part, had not the Abbot in time ſubmitting himſelf to the Archbishop ſo provided, that the ringing of their Bells at his comming might not redound to any derogation of their Liberties, whereunto the Archbishop granted by his Lettert direct to them. To expreſſe moreover, and deſcribe the glorious pomp of theſe Princely Prelates in thoſe blind dayes of Popish Religion reigning then in the Church. I though to adjoyn hereunto another example not much unlike, neither differing much in time, concerning certain poor men cited up, and enjoyned ſtrait pennance by *William Courtney*, predeceſſor of the ſaid *Thomas Arundell*, for bringing Litter to his Horſe, not in Wains as they should do, but in privie Sacks, in a ſecret manner under their Cloaks or Coats, for the which ſo hainous, and horrible treſpaſſe, the ſaid Archbishop ſitting in his Tribunall-ſeat, did call and cite before him the ſaid perſons *pro litera*. 1. For Litter after his own Latin) and after their ſubmiſſion, injoyns them Pennance, that is, that they going leaſurly before the Proceſſion, every one of them should carry openly on his shoulder his Bag ſtuffed with Hay and Straw, ſo that the ſaid Hay or Straw should appear hanging out, the mouths of the Sacks being open; whereupon it was ſaid,

This Bag full of Straw, I bear on my back,
Becauſe my Lords Horſes his Litter did lack;
If ye be not good to my Lords Graces horſe,
Ye are like to go bare foot before the Croſſe.

King *Henry* the fourth had a Propheſie that he should die in *Jeruſalem*, and lying ſick in a fair Chamber

Chamber at *VVestminster*, and lying on his Bed, he asked how they called the said Chamber, and they answered and said *Jerusalem*, and then he said, it was his Prophesie that he should make his end in *Jerusalem*: And so disposing himself toward his end in the forelaid Chamber, he died upon that sickness, whether of Leprosie or of some other sharp disease I have not to affirm. The like Prophesie we read of Pope *Sylvester* 2. to whom being inquisitive for the time and place where he should die, it was answered that he should die at *Jerusalem*, who then saying Masse in a Chappel (called likewise *Jerusalem*,) perceived his end there to be near, and died.

Sir *John Oldcastle* the Lord *Cobham* a most worthy and religious Knight was suspect of Heresie, and to bee a favourer and maintainer of *VVickliffs* Doctrine, and the professors thereof, for the which he was apprehended, and accused and falsly condemned for Heresie. In his examination before the Archbishop *Arundell* and his Clergy, he answered wisely and Religiously to every point he was poled upon, especially anent the Sacrament of the Lords Supper, and constantly and zealously maintained the Truth, but in end he is falsly and unjustly condemned as an Heretick. After that, the Archbishop *Thomas Arundell* had read the bill of his condemnation with most extremity before the whole multitude, the Lord *Cobham* said with a most chearfull countenance, though ye judge my body, which is but a wretched thing, yet am I certain and sure that ye can do no harm unto my Soul, no more then could Satan unto the Soul of *Job*, hee that created that, will of his infinit mercy and promise save, I have therein no manner of doubt. And as concerning these Articles of my Belief that I have given in unto you, I will stand to them even unto the very death by the grace of my Eternall God. And therewith he turned him unto

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the People, casting his hands abroad, and saying with a very loud voice; Good Christian people, for Gods love be well war of these men, for they else will beguile you and lead you blindfold into Hell with themselves, for Christ saith plainly unto you, If one blind man lead another, they are like both to fall into the ditch. After this he fell there down upon his knees, and thus before them all prayed for his Enemies, holding up both his hands and his eyes toward Heaven, and saying, Lord God Eternall, I beseech thee of thy great mercy sake to forgive my persewers if it be thy blessed will. And then he was delivered to Sir *Robert Morley*, and so led forth again unto the Tower of *London* there to be imprisoned, but he escaped afterward out of the Tower, how and by what means it is uncertain, and was in *Wales* about the space of four years, at which time a great summe of Money was proclaimed by the King to him that could take the said Sir *John Oldcastle* either quick or dead, about the end of which four years being expired, the Lord *Powes*, whether for love or greedinesse of the money, or whether for the hatred of the true and sincere Doctrine of Christ, seeking all manner of wayes how to play the part of *Judas*, at length obtained his bloody purpose and brought the Lord *Cobham* bound up to *London*, and was brought before the Parliament, and being out-lawed in the Kings binch, and excommunicated before the Archbishop of *Canterbury*, for Heresie, where he was adjudged that he should be taken as a Traitour to the King, & to the Realm: What was the point of Treason is not expressed, that he should be carried to the Tower of *London* unto the new Gallows in St. *Giles* without Temple-bar, and there to be hanged and burned hanging, Treason was falsly surmized against him, his execution arose principally of his Religion which first brought him in hatred of the Bishops, the Bi-

Bishops

shops brought him in hatred of the King, the hatred of the King brought him to his death & martyrdome.

The Clergy then *tanquam Leones rugientes*, ceaſed not to roar after Chriſtian blood, and whatſoever elſe was in fault, ſtill the Clergy cryed, *Crucifie Chriſt, and deliver us Barrabas*, for then all horrible facts and miſchiefs, if any were done, were imputed to the poor Lollards, whom they ſo miſnamed, that is, withered Darnell: Lollard by the Popes interpretation is a word derived of *Lollium*, that is Darnell. Yet after the burning of the Lord *Cobham*, the Biſhops and prieſts were in great diſcredit, both with the Nobility and Commons, partly for that they had ſo cruelly handled the good Lord *Cobham*, and partly again, becauſe his opinion, as they thought all at that time was perfect concerning the Sacrament. The prelats feared this to grow to further inconvenience toward them both wayes, wherefore they drew their heads together, and at the laſt conſented to uſe another practice, ſomewhat contrare to that they had done before, they cauſed by and by to be blown abroad by their hyred ſervants, friends, and babling Sir *John's*, that the ſaid Lord *Cobham* was become a good man, and had lowly ſubmitted himſelf in all things unto the holy Church, utterly changing his opinion concerning the Sacrament, and thereupon they counterfeited an abjuration in his name, that the people ſhould take no hold of his opinion by any thing they heard of him before, and ſo to ſtand the more in aw of them, conſidering him ſo great a man, and by them ſubdued. At this time *Thomas Arundell* Archbiſhop of *Canterbury* died, and this may ſeem ſtrange, that the ſame *Thomas Arundell*, who a little before ſat in Judgement againſt the Lord *Cobham*, and pronounced ſentence of death upon him, did himſelf feel the ſtroak of death, and the ſentence of God executed upon him before the other, who would have thought

thought but that the Lord *Cobham* being ſo caſt and condemned definitely by the Archbiſhops ſentence ſhould have died long before the Biſhop, but ſuch be the works of Gods Almighty hand, whoſo turned the Wheel; that this condemned Lord ſurvived his condemner three or four years.

Now to leave *England* for a while, and to take a view of the Church of *Bohemia*, and the perſecution there, for the profeſſion of the Goſpel of Chriſt, in the year of our Lord 1400. there was great diviſions in Religion in the Country of *Bohemia*. The Emperor *Charles* the fourth inſtituted the Univerſity of *Prage*, and provided it of learned men, and as a Prince given to Letters, adorned often with his preſence the Diſputations made in Schools, but becauſe the *Teutonians* (or *Almains*) in that Univerſity, ſeemed to carry away the praiſe and honour there in Diſputations above the *Bohemians*, they were greatly aſhamed that ſtrangers ſhould ſurmount them. It came to paſſe that one of the *Bohemians* having recovered the Books of *VVickliff*, communicated them to his companions, and they drew out of them great Arguments, which the *Teutonians* could not reſiſt, whereupon many diſſentions fell amongſt them, even to Batteries and Murthers: The *Teutonians* ſeeing this, forſook the place, in ſo much that more then 2000 Schollars on one day went out of *Prage*, and came to *Lipſe*, where they began an Univerſity after leave obtained. *John Hus* then had the greateſt renown, a man that came out of a Village called *Hus*, which ſignifieth an Hen, whereof he took his name, he was of agreat and quick ſpirit, and well ſpoken, beginning to recommend the Doctrine of *VVickliff* in his Sermons to the people; the occaſion how the Doctrine of *wickliff* came to *Bohemia*, was this, there chanced at this time a certain Student of the Countrey of *Bohemia* to be at *Oxford* one of a wealthy houſe,

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and also of a noble stock, who returning home from the University of *Oxford*, to the University of *Prage*. carried with him certain Books of *wickliffs* who being communicated to *John Hus* a man of great knowledge, and of a prognant wit, took such pleasure in reading of them, that not only he began to defend this Anthor openly in the Schooles, but also in his Sermon commending him as a good man an holy and heavenly man, wishing himself when hee should die to bee there placed, whereas the Soul of *wickliff* should bee. The *Bohemians* being instructed with his Doctrine, began first to set against the Pope, esteeming him no more Honourable nor great nor other Bishops or Priests, and thereupon reformed the Doctrine by the conclusions and Articles following. First, that the dignity makes not the Priest or Bishop honourable, but Sanctity of life and good Doctrine. 2. That soule separat from the bodies, go right unto eternall pains, o straight obtain happy life. 3. That there is no witnesse in all the Scripture whereby can be proved that there is purgatory after this life. 4. To make oblation and Sacrifices for the dead is an invention of the covetousnesse of Priests. 5. Images of God or Saints, benedictions of waters and such like things are forged of men against the Word of God. 6. That the orders of begging Friers are invented by Devils. 7. That Baptisme ought to bee administred with water without cream, oyle, spittle and such pollutions. 8 That the Temple of God is the world, That such as build Churches, Monastaries and Oratories therein to inclose him, do inclose Majestie which is incomprehensible. 9. That the Ornaments of Priests chasubles, corporalls, chaleices, plates, vestiments, and Altars, are all but vanitie. 10. That in vain we implore the help of Saints, and that it is time lost using the Cononicall hours, 11. That fastings merit nothing 12. That the Eucharist ought to be administred

administred under both kinds 13. They rejected the Masse, and received only the communion of the Supper, the word and prayer and many other Articles drawn from the holy Scripture.

Before we come to the Counsel of *Constance* where *John Hus* compeared & was condemned, It shall not be impertinent nor out of purpose to repeat a certain merry History and worthy otherwise to be noted that fell out at that time. Pope *John* 23. of that name, holding a Synod at *Rome*, In the first Session of the Synod, as the aforesaid *John* was sitting on an high seat after the Masse of the holy Ghost was sung, there came an owle, who placing her self upon one of the balks of the Temple, and looking directly upon the Pope, Saluted him in a strange manner with her fearful Song, such as were there present began to wonder, looking one at another, and also casting their view upon the Pope, they could skant keep themselves from laughing. As for *John* hee began to be much ashamed, to sweat, & to bee sore anguished and tormented in himself, finally finding no other mean whereby he might remedy his so great confusion, after he had given leave to such as were assembled, he rose up and retired. There was an other Session after this, wherein came the like, for this Owle could not be chased away, neither for any cryes, no nor yet for stones and staffes which were cast at it. There was then many which by this spectacle were induced to believe that such spirituall pillars have long time governed the Church of *Rome*. In the year of God 1414. there was a General Counsel holden at *Constance* by *Sigismund* the Emperor, and Pope *John* the 23. for the pacifying of the Schisme in the Church which was then between three Popes striving for the Popedome. The first was *John* whom the Italians set up, the second was *Gregory* whom the French men set up, the third was *Benedict*

whom the Spainards placed, all three were deposed, and *Martin* is chosen Pope, he is inthronized with great solemnity, the Emperor on foot leading his horse by the bridle on the right hand, and the Marqueſſe of *Brandeburg*, Prince *Elector* likewiſe leading his horſe on the left hand, the Pope himſelf ryding in the mids upon his Palfrey. This Counſel of *Conſtance* continued for the ſpace of four years, and had in it 45 Seſſions wherein many things were concluded; as here it was inacted that the Popes Authority is under the Counſel, and that the Counſel ought to judge the Pope. And touching the Communion in both kinds, althogh the Counſel could not deny that it was by Chriſt and his Apoſtles uſed; yet notwithſtanding by the ſame Counſel it was decreed to the contrare. Great was the convention at this Counſel of *Conſtance*, The number of Prelats conveened at this Counſel were 346. Of Abbots and Doctors 564. Secular men, Princes and Dukes, Earles, and Knights, Eſquyers 16000. beſides common women belonging to the ſaid Counſel. 450. Barbars 600. Minſtrels, Cooks, and Jeſters, 320. So that the whole multitude which were viewed to be in the Town of *Conſtance* between Eaſter and Whitſuntide were numbered to be 60500. Strangers and Forrainers at the Counſel.

At this time *Wenceslaus* King of *Bohemia* was required by the Counſell to ſend *John Hus* that he might purge himſelf of the ſlanders that was raiſed upon him, who went thither with the Emperors ſafe conduct given him; he is brought before the Pope and the Cardinals, and of them is ſlanderouſly accuſed of many crimes, he is keeped a while in priſon amongſt them, during which time hee wrot certain Books, that is to ſay, *Of the Ten Commandements, Of the love and knowledge of God, Of Matrimony, Of Penance, Of the enemies of Mankind, Of the Prayer of our Lord, And of the Supper of our Lord* After

Pope

Pope *John* fled out of *Constance*, the Popes servants delivered up the Keyes of the prison where *John Hus* was, unto the Emperor *Sigismund*, and to the Cardinals; then by the whole consent of the Counsell the said *John Hus* was put into the hands of the Bishop of *Constance*, who sent him to a Castle of the other side of the River of *Rhine*, not very far from *Constance*, where he was shut up in a Tower, with fetters on his legs, that he could scarcely walk in the day time, and at night he was fastened up to a Rack against the Wall, hard by his Bed. In the mean season the Nobles of *Bohemia* did all their endeavour to purchase his deliverance, having respect to the good renown of all the Realm, the which was wonderfully defamed and slandered by certain naughty persons, and to this effect the Nobles of *Bohemia* gave in a Schedul or Bill to the Counsell, humbly entreating that *John Hus* might be delivered out of prison, and defend his own cause openly, he is brought before the Counsell, where many things were falsly laid to his charge by his adversaries, whereof he cleared himself, yet he is condemned for an Heretick, and a teacher of false and erroneous Doctrine: when sentence and judgement was given out against him, kneeling down upon his knees, he said, Lord Jesus Christ forgive mine enemies, by whom thou knoweſt that I am falsly accused, and that they have used false witnesse and slanders against me, forgive them, *I* say, for thy great mercies sake. This his prayer and Oration, the greater part, and especially the chief of the *Priests* did deride and mock, he is first degraded and deprived of all the priestly ornaments and priviledges, and before they deliver him over unto the Secular power, they put this reproach upon him, they caused to be made a certain Crown of Paper almost a cubit deep, in the which were painted three Devils of wonderful ugly shape, and this Title set

above their heads, *Hæresiarcha*, the which when he saw, he said, My Lord Jesus Christ for my sake did wear a Crown of Thorns, why should not I then for his sake again wear this light Crown, be it never so ignominious, truly I will do it, and that willingly. When it was set upon his head, the Bishops said, now we commit thy soul unto the Devil. But I said *John Hus*, lifting up his eyes towards the heavens, I commit my spirit unto thy hands O Lord Jesus Christ, unto thee I commend my spirit which thou hast redeemed These contumelous opprobries thus ended, the Bishops turning themselves towards the Emperor, said, this most sacred Synod of *Constance* leaveth now *John Hus* which hath no more any office, or to do in any Church of God, unto the Civill Judgement and power. Then the Emperor commanded *Lodovicus* Duke of *Bavaria*, which stood before him in his Robes, holding the Golden Apple with the Crosses in his hands, that he should receive *John Hus* off the Bishops, and deliver him unto them which, should do the Execution, by whom as he was led to the place of Execution, before the Church doors he saw his Books burning, whereat he smiled and laughed: And all men that passed by he exhorted, not to think that he should die for any error or heresie, but only for the hatred and ill-will of his adversaries, which had charged him with most false & unjust crimes; all the whole City in manner being in Armour, followed him. When as he was brought to the place of Execution, he kneeled down upon his knees, and lifting up his eyes to heaven, he prayed, and said certain Psalms, and especially the 50. and 31. Psalms; and they which stood hard by, heard him often times in his prayer, with a merry and chearfull countenance repeat this verse, *In thy hands O Lord I commend my spirit*, &c. Which thing when the Lay-people beheld which stood next unto him, they said

ſaid, what he hath done before we know not, but now we ſee and hear that he doth ſpeak and pray very devoutly and godly. In the mean time while he prayed, as he bowed his neck backward to look upward unto heaven, the Crown of Paper fell off from his head upon the ground. Then one of the Souldiers taking it up again, ſaid, let us put it again upon his head, that he may be burned with his Maſters the Devils whom he hath ſerved. When as by the commandement of the Torments he was riſen up from the place of his prayer, with a loud voice he ſaid, Lord Jeſus Chriſt aſſiſt me, and help me that with a conſtant and patient mind, by thy moſt gracious help, I may bear and ſuffer this cruell and ignominious death whereunto I am condemned for the preaching of thy moſt holy Goſpel and Word. Then as before he declared the cauſe of his death unto the people, in the mean time the Hangman ſtripped him of his garments, and turning his hand behind his back, tyed him faſt unto the Stake with Ropes that was made wet. And whereas by chance he was turned towards the Eaſt, certain cryed out that he ſhould not look toward the Eaſt, for he was an Heretick, ſo he was turned toward the Weſt. Then was his neck tyed with a Chain unto the Stake, the which Chain when he beheld, ſmiling, he ſaid that he would willingly receive the ſame Chain for Jeſus ſake, who he knew was bound with a far worſe Chain. Under his feet they ſet two Fagots, admixing Straw withall, and ſo likewiſe from the feet up to the chin, he was incloſed in round about with Wood. But before the Wood was ſet on fire, *Lodovicus* Duke of *Bavaria*, with another Gentleman with him which was the ſon of *Clement*, came and exhorted *John Hus* that he would be yet mindfull of his ſafeguard, and renounce his errours. To whom he ſaid, what errour ſhould I renounce when as I know my ſelf guil-

guilty of none, for as for theſe things which are falſly alledged againſt me, I know that I never did ſo much as once to think them, much leſſe to preach them, for this was the principall end purpoſe of my Doctrine, that I might teach all men pennance and remiſſion of ſins according to the verity of the Goſpel of Chriſt Jeſus, and the expoſition of the holy Doctors, wherefore with a chearfull mind and courage, I am here ready to ſuffer death. When he had ſpoken theſe words they left him, and ſhaking hands together, they departed. Then was the fire kindled, and *John Hus* began to ſing with a loud voice, Jeſus Chriſt, the Son of the living God have mercy upon me. And when hee began to ſay the ſame the third time. the wind drave the flamme ſo upon his face that it choaked him, yet notwithſtanding he moved a while after by the ſpace that a man might almoſt ſay three times the Lords Prayer. When all the Wood was burned and conſumed, the upper part of the body was left hanging in the Chain, the which they threw down ſtake and all, and making a new fire, burned it, the head being firſt cut in Gobbets that it might the ſooner be conſumed into aſhes. The heart which is found amongſt the bowels being well beaten with ſtaves and clubs was at laſt pricked upon a ſharp ſtick, and roaſted at a fire a part untill it was conſumed. Then with a great diligence gathering the aſhes together they caſt them into the River of *Rhine*, that the leaſt remnant of the aſhes of that man ſhould not be left upon the earth, whoſe memory notwithſtanding cannot bee abolished out of the minds of the people, neither by water, neither by any kind of torment. And here is to bee conſidered that notwithſtanding the Emperor had promiſed unto Maſter *John Hus* ſafe conduct that he might come freely unto *Conſtance*, but alſo that he

should

should return again unto *Bohem* without fraud or interruption, yet the Emperor is forced by the importunity of the Cardinals and Bishops, to breake promiſe, for ſaid they, that no defence could or might be given either by ſafe conduct of or by any other mean unto him which was ſuſpected or judged to be an heretick.

Not long after followed the burning of that famous and learned man and godly Martyr of Chriſt Maſter *Jerome* of *Prage* burned at *Conſtance* for like cauſe and quarel as Maſter *John Hus* was. This *Jerome* grievouſly ſorrowing for the ſlanderous reproach and defamation of his countrey of *Boheme*. And alſo hearing tell of the manifeſt injuries done unto that man of worthy memory Maſter *John Hus* freely and of his own accord came unto *Conſtance*, to declare openly before the Counſel the purity and ſincerity of his faith and his innocency, and how to purge himſelf of Hereſie whereof he was ſlandered and defamed and gave intimation ſet up in diverſe places of the town of *Conſtance*, charging his ſlanderers of what Nation or Eſtate ſoever they be which will object againſt him any crime of error or hereſie to come forth openly before him in the preſence of the whole Counſell to object againſt him, and he ſhall be ready to anſwer openly and publickly before the whole Counſel of his innocency, and to declare the purity and ſincerity of his true Faith. And finding no ſafe conduct to compare before the Counſel, the Nobles, Lords, and Knights ſpecially of the *Bohemian* Nation preſent in *Conſtance* gave unto Maſter *Jerome* their Letters, patents confirmed with their Seals for a teſtimony and witneſſe of the premiſſes, with the which Letters the ſaid Maſter *Jerome* returned again into *Bohemia*, but by the treaſon and conſpiracy of his enemies, he was taken and brought back again bound with fetters and

chains, and was cited to compear before the Counsel, and compearing, after some examination he is sent to prison, where he is cruelly handled with chains and bolts of Iron put upon him, and being hardly intertained he is keeped in prison the space of an year, in end he is forced to abjure and recant and consent unto the death of Master *John Hus* that hee was justly and truely condemned and put to death by them, He, what for fear of death, and hoping thereby to escape out of their hands according to their will and pleasure, and according to the tenour which was exhibited unto him, did make abjuration and that in the Cathedral Church and open Session, the draught thereof penned to him bee the Papists may be seen in the Book of Martyrs.

After his abjuration he returns to prison where he is not so straitly chained and bound as he was before, notwithstanding he is keeped every day with Souldiers and armed men; he is brought again before the Counsell, where his enemies laid against him of new an hundred and seven Articles, to the intent he should not escape the snare of death, which they provided and led before him, unto the which Articles most subtilly objected against him, he denyed that he held or maintained any such Articles as were either hurtfull or false, and affirmed that these witnesses had deposed them against him falsly and slanderously, as his most cruell and mortall enemies; he revoked his former recantation that he had wickedly consented and agreed to the sentence and judgement of the condemnation of *Wickliff* and *Hus* and that he had most shamefully lied in approving and allowing the said sentence; neither was he ashamed to confesse that he lied, yea he did also revock and recant his confession, approbation and protestation which he had made upon their condemnation, affirming that he never at any time had

read

read any errors or hereſie in the Books and Treatiſes of the ſaid *Wickliff* and *Hus*, &c. The Counſell condemns him as an Heritick, and drowned in all kind of Hereſies, Excommunicat and accurſed, leaving him unto the Arbitrement and judgement of the Secular Judge to receive juſt and due punishment according to the quality of ſo great an offence. After he is condemned of the Counſell, he told them that his death would leave a remorſe in their conſciences, and a nail in their hearts, and ſaid he, *Et cito vos omnes ut reſpondeatis mihi coram altiſſimo & juſtiſſimo judice poſt centum annos*, that is, And here I cite you to anſwer unto me before the moſt high and juſt Judge within an hundred years; as alſo, when the ſentence was given out againſt him, a great and long Miter of Paper was brought unto him, Painted about with red Devils, the which when he beheld and ſaw, throwing away his Hood upon the ground amongſt the Prelates, he took the Miter and put it upon his head, ſaying, Our Lord Jeſus Chriſt when as he ſhould ſuffer death for the moſt wretched ſinner, did wear a Crown of Thorns upon his head and I for his ſake in ſtead of that Crown will willingly wear this Miter and Cap. Afterward he was laid hold of by the Secular power and brought forth to execution. When he was going out of the Church, with a chearfull countenance and loud voice lifting his eyes up to Heaven he began to ſing, *Credo in unum Deum*, as it is accuſtomed to be ſung in the Church. Afterward as he paſſed along, he did ſing ſome Canticles of the Church. After he came to the place of Execution, where Maſter *John Hus* had before ſuffered death innocently, kneeling down, he made a certain devout prayer: while he was thus praying, the tormenters took him up, and lifting him up from the ground, ſpoiled him of all his garments, and left him naked, and afterwards

girded him about the Loyns with a Linnen Cloath, and bound him faſt with cords and chaines of Iron to the picture of *John Hus*, which was made faſt unto the earth, and ſo ſtanding upon the ground when as they began to lay the Wood about him, he ſang *Salve feſta dies*, and when the Hymn was ended, he ſang again with a loud voice, *Credo in unum Deum* unto the end. That being ended he ſaid unto the people in the *Germane* Tongue in effect as followeth. Dearly beloved children, even as I have now ſung, ſo do I believe, and none otherwiſe. And this Creed is my whole faith, notwithſtanding I die for this cauſe becauſe I would not conſent and agree to the Counſell, and with them affirm and hold that Maſter *John Hus* was by them holily and juſtly condemned, for I did know well enough that he was a true Preacher of the Goſpel of Jeſus Chriſt. After that he was compaſſed with the Wood up to the crown of the head, they caſt all his garments upon the Wood alſo, and with a Firebrand they ſet it on fire; the which being once fired, he began to ſing with a loud voice, *In manus tuas Domine commendo ſpiritum meam.* When that was ended, and that he began vehemently to burn he ſaid in the vulgar *Bohemian* Tongue, O Lord God Father Almighty have mercy upon me, and be merciſull unto mine offences, for thou knoweſt how ſincerely I have loved thy truth. Then his voice by the vehemency of the fire was choaked and ſtopped that it was no longer heard, but he moved continually his mouth and lips as though he had ſtill prayed or ſpoken within himſelf. As he was burning in the fire, they brought his bedding, his ſtraw-bed, his Boots, his Hood, and all other things he had in the Priſon, and burned them all to aſhes in the ſame fire. The which aſhes after that the fire was out they did diligently gather together and carry them in a Cart, and

and caſt them into the River of *Rhine*, which ran hard by the City.

The *Bohemians* underſtanding what was done at *Conſtance* againſt their Doctors, and being greatly grieved thereat directed their Letters to this Barbarous Counſell of Popiſh murderers, compleaning of their cruel and unjuſt dealing againſt Maſter *John Hus* being a juſt good and catholick man *&c.* Alſo that they have apprehended, impriſoned and condemned and even now peradventure, likeas ye did to Maſter *John Hus*, ye have moſt cruelly murthered the worſhipfull man, Maſter *Jerome* of *Prage*, a man abounding in eloquence, Maſter of the ſeven liberall Arts, and a famous Philoſopher, not being convict but only at the ſiniſter and falſe accuſations of his and our accuſers and betrayers, as the Letter in it ſelf at more length bears. The Nobles and Gentlemen of *Bohem* and *Moratia* are cited up to the Counſell, and to ſuppreſſe the *Bohemians* from making any ſtir, did make Lawes and Articles to the number of 14. whereby to bridle them. And firſt, that the King of *Bohemia* ſhall be ſworn to give obedience, and to defend the Liberties of the Church of *Rome*. 2. That all Miniſters, Doctors and Prieſts ſhall be ſworn to abjure the Doctrine of *Wickliff* and *Hus &c.* The *Bohemians* notwithſtanding theſe cruel Articles contemning the vain devices of thoſe Prelats and Fathers of the Counſell ceaſed not to proceed in their League and purpoſe begun, joyning themſelves more ſtrongly together. And firſt of all theſe *Bohemians* partly for the love of *John Hus* and *Jerome* their country men partly for the hatred of their Malignant Papiſtry aſſembling together agreed to celebrate a ſolemn memoriall of the Death of *John Hus* and *Jerome*, decreeing the ſame to be beholden and celebrat yearly; this done, they ſuppreſſed diverſe Monaſteries, Phariſaical

Pharisaical temples, and idolatrous Phanes, beginning first with the great Monastry of the *Black-Friers* 8. miles from *Prage*, driving away the wicked and vicious Priests and Monks out of them, or compelling them unto a better order, whereupon ensued great troubles, Wars and Bloodsheds between the Pope *Sigismund* the Emperor on the one hand, and the *Bohemians* on the other; Immediatly after the death of *Wenceslaus*, arose *Ziska* a Noble man, and being sore grieved with the death of *John Hus* and *Jerome*, of *Prage*, he minded to revenge the injuries which the Counsell had done, greatly to the dishonour of the Kingdom of *Bohem* upon their complices and adherents, hee gathered together a number of men of Warre and subverted the Monastries and idolatrous temples, pulling down and breaking in pieces the Image and Idols, driving away the Monks and Priests which hee said were kept up in their closters like Swyn in their styes to be fatted &c. He gathered together about fourty thousand men, many battels were foughten beween him and the Emperor. *Ziska* having but one eye before, lost the other in Battell, yet for all that he would not forsake his Army, but still took the charge of them. As the Emperor with the whole power of *Germany* was busied on the one side against the *Bohemians*, so *Martin* the Pope was as much occupied on the other side who about the same time directed forth a terrible Bull full of all poyson to all Bishops and Archbishops against all such as took any part or side with *Wickliff*, *John Hus*, *Jerome* or with their Doctrine and opinions. At this time the *Bohemians* wrote a fruitfull and Christian exhortation to the Kings and Princes to stir them up to the zeal of the Gospel. *Ziska* being now sick and near his death, being demanded what place he would be buried, hee answered and commanded his skin to bee plucked off from his

dead

dead Carcase, and the flesh to be eaten unto the fowels and beasts, and that a Drum should be made of his skin which they should use in their battels, affirming that as soon as their enemies should hear the sound of that Drum, they would not abide but take their flight: Hee was a valiant Captain of the *Bohemians*, he was eleven times victor in the field, he was a severe punisher of the pride and avarice of the Clergy. After *Ziska* was dead their was great fear, sorrow and lamentation in the Army, the Souldiers accusing fortune which gave over such an invincible Captain to be overcome with Death, immediatly there was a division in the Host, the one part choosing *Procopius Magnus* to be their captain, the other part saying, that there was none could be found worthy to succeed *Ziska*, whereupon they choosing out certain to serve the Wars, named themselves Orphans, and albeit that oftentimes there was division between them, yet whensoever any foraign power came towards them, they joyned their Powers together in one Camp and defended themselves and prevailed mightily against their enemies. These things thus done the Emperor sent for the Nobles of *Bohem* which went unto him into a town of *Hungary* called *Posonium* in the borders of *Austria* upon the banks of the River *Danubius*, but they would not enter into the Town, but remain without in their Tents, whether as the Emperor going out unto them, communed with them as touching His right and Title, and recovering of his Fathers kingdom promising if there were any cause which did alienat the *Bohemians* minds from him, that he would take away all the occasion thereof. They made answer that he had made war upon them without cause, and that he had suffered their countreymen contrary to his promise to be burnt at *Constance* not being heard, and the Kingdom to be contumeliously

houſly interdicted, and the Nobles of *Bohemia* to be condemned by the Church of *Rome* as Hereticks, and that he ſhould think the force and power of the *Bohemians* not to be ſo ſmall, but that they would provide for their own honour, whereunto the Emperor anſwered very gently, and offered them a General Counſel wherein they might declare their innocency, if they would ſubmit themſelves to the judgement of the Univerſall Church. But the *Bohemians* which were now become valiant victors in Arms, would not now be overcome with words; and ſo nothing being finally concluded, the Emperor returned home. Then Pope *Martine* perceiving the Goſpel to encreaſe daily more and more, ſent the Cardinal of *Wincheſter*, an Engliſhman, born of a Noble Houſe into Germany, to move them unto War againſt the *Bohemians*, whereunto alſo the Emperor did aſſiſt him. There was three Armies provided; In the firſt Army were the Duke of *Saxonie* and the lower Cities. The ſecond Army which was gathered of the *Franconians* was under the conduct of the Marqueſſe of *Brandeburg*. The third Army was led by *Otho* the Archbiſhop of *Trevers*, whom the *Rhenenſes*, the *Bavarians*, and the Imperiall Cities of *Snevia* followed. Theſe Armies entering into *Bohemia* into three ſeverall parts, after they were paſſed the Wood they joyned together & pitched before *Miſia*, this City which was taken from the *Papiſts* the night before, before they went any further they were determined to recover, but when as news came to the Hoſt how the Proteſtants had gathered an Army and came with all ſpeed towards them, they fled before they ſaw their enemies, leaving behind them their Warlike Engines with a great prey. In end there was a Counſell holden at *Baſil*, which went to the *Bohemians* that they ſhould ſend their Embaſſadeurs which ſhould ſhew a reaſon of their Faith, promiſing a ſafe conduct to go and come, and free liberty to ſpeak what they would. An An-

baſſage of three hundred Horſes was ſent unto *Baſil*, they compeared before the Counſel, and being heard they were demanded in what point they did diſagree from the Church of *Rome*, they proponed four Articles; Firſt, they affirmed that all ſuch as would be ſaved, ought of neceſſity to receive the Communion of the Laſt Supper under the kindes of Bread and Wine. The ſecond Article, they affirmed all civill rule and dominion to be forbidden unto the Clergy by the Law of God. The third Article, that the Preaching of the Word of God is free for all men, and in all places. The fourth Article, as touching open crimes and offences which are in no wayes to be ſuffered for the avoiding of greater evill. Some were choſen by the *Bohemians*, and ſome by the Counſel, to conſider the Articles, and to diſpute them; this Diſputation continued fifty dayes, where many things were alledged on either part. In end, after long diſpute and reaſoning between the *Bohemians* and the Counſel, there was a concord and unity concluded between them. The Counſel permitted the *Bohemians* to Communicate under both kindes as a thing lawfull by the authority of Chriſt, and profitable and healthfull to all ſuch as duely received it. As for the other three Articles the *Bohemians* promiſed to receive the Declaration of the Church touching them, and confirmed it by ſetting to their hands; what the determination was of theſe three Articles I find it not. Thus the *Bohemians* did conſtantly defend and maintain their Religion, that the Biſhop of *Rome* could never yet divert them from it, eſpecially from the Communion of both kinds.

In the year of God 1438. The noble Art of Printing with Letters made in Braſſe was found out, a very Divine Invention, worthy of memory and admiration: yet were it more admirable if it ware not ſo much prophaned. The Invention was *Germanick*, and

very strange at the beginning, and of great profit. *John Gutemberge* Knight was the first Author of this goodly Invention. The thing was first essayed at *Magance*, sixteen years before it was divulged in *Italy*. One saith that *John Faustus*, called *Gutman* Invented it with *Peter Schoffer*.

Now to leave the estate of the Church of *Bohemia* for a while, we return to speak of the Persecutions in *England*, and elsewhere, for if we will read and mark and take a view of the stirres that have been from time to time for Religion, we shall finde that in *England* is more burning and slaying for Religion, and more blood shed amongst them then in any other Countrey or Nation in Christendome besides; and because we cannot name all that hath been troubled and persecuted amongst them for Religion, we shall name some of the most memorable, And first of all in the first year of King *Henry* the sixth his Raign, was burned the constant witnesse-bearer and testis of Christs Doctrine, *William Taylor* a Priest under *Henry Chichelie*, Archbishop of *Canterbury*, for maintaining erroneous and heretical Doctrine as they alledged, as that prayer ought to be directed to God alone, and to pray to any creature is to commit idolatry. After long imprisonment, with great constancy did consumat his Martyrdome.

Next, *William White* Priest, he was a follower of *John Wickliff*, and a Priest, not after the common sort of Priests, but rather reputed amongst the number of them whom the Wise-man speaks, he was as the Morning Star in the midst of a Cloud, &c. This man was well learned, upright, and a well spoken Priest, he was apprehended and taken by the Bishop of *Norwich*, and of him condemned and burnt in *Norwich*; this man was of so divine and holy life, that all the people had him in great reverence, and desired him to pray for them, insomuch that one *Margret*

wright

Wright confeſſed that if any Saints were to be prayed unto, ſhe would rather pray to him then any other, when he was come unto the Stake, thinking to open his mouth to ſpeak unto the people to exhort and confirm them in the verity, one of the Biſhops Servants took him on the mouth, thereby to force him to keep ſilence. And thus this good man receiving the Crown of Martyrdome, ended this mortall life, to the great dolour and grief to all the good men of *Norfolk*. About this time alſo was burned Father *Abraham* of *Colcheſter*, and *John Waddon* Prieſt, for ſuſpected Hereſie.

Many both men and women in thoſe dayes in the time of King *Henry* the ſixt being ſuſpect of Hereſie or Lollaroy were apprehended and accuſed, and caſt into priſon, and greatly vexed, and after their abjuration brought into open ſhame in Churches and Markets; the form of the Popiſh pennance was this, three fuiſtgations or diſplings in proceſſion about the Cathedrall church three ſeverall Sundays, and three diſplings about the market place three principall market dayes, his head and neck and feet being bare, and his Body covered only with a ſhort ſhirt or veſture, having in his hands a taper of Wax of a pound weight, which the next Sunday after his pennance, hee ſhould offer to the Trinity, and that for the ſpace of three years after every Aſhwedneſday and Munday and thurſday he ſhould appear in the Cathedrall Church before the Biſhop or his Vicegerents to do open pennance among the penetentiaries for his offences.

In the year of God 1430. ſhortly after the ſolemn coronation of King *Henry* the ſixt, a certain man named *Richard Hoveden* a woll-winder and a citizen of *London* was burnt for ſuſpition of Hereſie. This man when hee could by no perſwaſions be withdrawn or plucked back from the opinions of *Wickliff*, he

he was by the rules of the Church condemned for Hereſie and burned hard by the town of *London*. *Thomas Bagely* a Prieſt being a valiant Diſciple and adherent of *Wickliff* was condemned by the Biſhop, of Hereſies at *London* and was degraded & burnt in *Smithfield*.

In the dayes of King *James* the firſt *Anno* 1431. was deprehended in the Univerſity of St. *Andrews* one named *Paul Craw* a *Bohemian* and delivered over to the Secular power to be burnt for holding contrary opinions unto the church of *Rome* touching the Sacrament of the Lords Supper, the worshipping of Saints, Auricular confeſſion with others of *Wickliffs* opinion; they put a ball of Braſſe in his mouth, to the end he ſhould not give confeſſion of his Faith to the people, neither yet that they ſhould underſtand the defence which they had againſt their unjuſt acculation and condemnation.

Richard Wich Prieſt a man ſuſpect of Hereſie was degraded and burned at the Tower-hill. It is teſtified of him that before his death he ſpoke (as propheſying that the poſterior of the Tower ſhould ſink, which alſo afterward came to paſſe, wherefore of many of the people hee was counted for an holy man in ſo much (as it is affirmed) they came to the place where he was burnt and there made their oblations and prayers, and a red great heap of ſtones and ſet up a croſſe there by night, ſo that by this means a great clamour ran upon the Church men and eſpecially upon ſuch as put him to death, Then to ceaſe therein more, the King gave commandement to punish ſuch as went thither on pilgrimage.

Here is to be remembred the lamentable loſing of *Conſtantinople*, in the year of God 1453. *Conſtantinus Palæologus* being Emperor of *Conſtantinople*, the 29 day of *May* the great City of *Conſtantinople* was taken by the Turk *Mahometes*, after the ſiege of fifty four dayes, which ſiege began in the beginning of

April

April. The Emperor was ſlain, and the Turks ſacking and ranging about ſtreets, houſes, and corners, did put to the ſword moſt unmercifully whomſoever they found both aged and young, Matrons, Virgins, Children and Infants, ſparing none. The Noble Matrons and Virgins were horriblie raviſhed, the Goods of the City, the Treaſures in houſes the Ornaments in the Churches were all ſacked and ſpoyled, the Pictures of Chriſt opprobriouſly handled in hatred of Chriſt. The ſpoyl and havock of the city laſted three days together while the barbarous Souldiours murthered and riſpled what them liſted. Theſe things thus being done, and the tumult ceaſed, after three dayes *Makomets* the Turk entreth into the city, and firſt calling for the Heads and Ancients of the city, ſuch as he found to be left alive, he commanded them to be mangled and cut in pieces. It is alſo reported that in the feaſts of the Turks honeſt Matrons and Virgins and ſuch as were of the Kings ſtock, after other contumelies were hewen and cut in pieces for their diſport. And this was the end of that princely and famous city of *Conſtantinople*, beginning firſt by *Conſtantinus*, and ending alſo with *Conſtantinus*. This terrible deſtruction of the city of *Conſtantinople* the Queen of cities, may be a warning to all Chriſtendome.

Rynold Peacock Biſhop of *Chicheſter* is greatly afflicted & perſecuted by the Pops Prelats for his faith and profeſſion he is forced by menaces and threatnings to recant, and notwithſtanding his recantation he is deteined ſtill in priſon, where ſome ſay, that hee was privately made away to death.

In the Reign of King *Edward* the fourth, *Joh Gooſe*, or *John Hus*, a goodly & conſtant ſervant of Chriſt was unjuſtly condemned and burnt at the Tower-hill. Thus had *England* alſo this *John Hus* as well as *Bohemia*: *John Gooſe* in *Engliſh*, is as much as *John Hus* in

in the *Bohemian* Language. This *John Goose* being delivered to *Robert Belsdon* one of the Sheriffs, to see him burnt in the afternoon. The Sheriff liffe a charitable man had him home to his house, and there exhorted him to deny (saith the Story) his error. But the godly man after long exhortation heard, desired the Sheriff to be content, for he was satisfied in his conscience. notwithstanding this he desired of the Sheriff for Gods sake to give him some meat, saying tha the was very sore hungred. Then the Sheriff commanded him meat, whereof he took and did eat, as if he had been toward no manner of danger, and said to such as stood about him, I eat now a good and compleat Dinner, for I shall passe a little sharp showre ere I go to Supper; and when he had Dined he gave thanks, and requested that he might shortly be led to the place where he should yeeld up his spirit unto the Lord, and so he was burned.

In the time of this King *Edward* the fourth this is not to be passed by, that one *Burdet* a Merchand dwelling in *Cheapside*, at the Sign of the Crown, which is now the Sign of the Flower deluce, merrily speaking to his son, that he would make him Inheritor of the Crown, meaning indeed his own house, for the which words King *Edward* causing them to be misconstrued, and interpreted as though he had meant the Crown of the Realm, within lesse then four houres he was apprehended, judged, drawn and quartered at *Cheapside*, here is Tyrannie in misconstruing a mans words, and the Laws of the Realm misconstrued for the Kings pleasure.

In the ninth year of the Reign of *Henry* the seventh was burned a very old Woman above fourscore years, named *Joan Boughton*, Widow and Mother to Lady *Young*, which Lady was also suspect to be of that opinon that her Mother was, she was a Disciple of *Wickliff*, and held so fast and firmly eight

of

of his opinions, that all the Doctors of *London* could not turn her from one of them: And when it was told her that she should be burnt for her obstinacy and self-belief, she set nothing by their menacing words, but defyed them, for she said that she was so beloved of God and his holy Angels that she passed not for the fire. And in the mids thereof she cried to God to take her soul into his holy hands, and so she was burnt; he night following the most part of her ashes were had away of such as had a love unto the Doctrine she died for. In the next year following was a Priest burnt which was so strong in his opinion that all the Clerks and Doctors then there being, could not remove him from his Faith, whereof the King being informed, he caused the said Priest to be brought before his presence, who by his perswasion cauled him to revolt, and so he was burnt immediatly.

The storm of persecution which had raged long in *England* against many good and godly men, brake forth likewise in other parts of Christendome, as in *Germany*, *Italy* and *France*: In *Germany* and other parts there about after the burning of *John Hus* were many put to death for religion. In *Italy* one *Thomas Rhedone* a French-man and a Carmelit Frier was burnt for the profession of Christ at *Rome*. At this time also fell out the Martyrdome and burning of *Hieronymus Savanatola*, a man no lesse godly in heart then constant in his profession, he was a Monk in *Italy*, and singularly well learned, he Preached sore against the evill life and living of the Spirituality, and especially of his own Order, complaining sore upon them as the Springs and Authors of all mischiefs and wickednesse, &c. He with his two companions was hanged and burnt for the Gospels truth. This man foreshewed many things to come, as the destruction of *Florence* and *Rome*, and the renewing

renewing of the Church, which three things have happened in these times in this our remembrance; also he foreshewed that the *Turks* and *Mores* in the latter dayes should be converted unto Christ; he also declared that one should passe the Alps into *Italy*, like unto *Cyrus*, who should subvert and destroy all *Italy*, whereupon *Johannes Franciscus Picus* Earl of *Mirandula* called him a holy Prophet, and defended him by his Writtings against the Pope, as many other learned men also defended the innocency of the said *Savanarola*.

And speaking of this *Joannes Picus* Earl of *Mirandula*, it shall not be amisse to shew this Story of him. This *Picus* being but a young man, was so excellently witted and so singularly learned in all Sciences, and in all Tongues, both Latine, Greek and Hebrew, Chaldie and Arabie, that coming to *Rome* Booted and Spurred, he set up nine Conclusions to Dispute in the same with any in all Christendome, whosoever would come against him. Of which Conclusions diverse were touching the matter of the Sacrament: And when none was found in all *Rome* or in Europe that openly would Dispute with him, privily and in corners certain of the Popes Clergy, Prelats, Lawyers and Friers by the Pope appointed, consulted together to enquire upon his Conclusions, whereupon they did Articulate against him for suspition of Heresie: And thus the unlearned Clergy of *Rome* privily circumvented and intangled this learned Earl in their snare of Heresie, against whom they durst never openly Dispute: he died being of the age of thirty two years, of such wit and towardnesse as is hard to say whither ever *Italy* bred up a better. In his sickneſſe *Charles* the eight then French King moved with fame of his Learning came to visite him. The furniture of his Books cost him 7000. Florents, a little before his death his mind was to

give

give all away, and to take a Towl and Preach, but the Lord would not permit him. With two Popes, that is, with Pope *Innocent* and *Alexander* the sixt, he had much vexation. Under the Raign of *Fredericus* the third Emperor of *Germany*, was one *John*, a Pastor or a Neat herd, which was a keeper of Cattel, him the Bishop of *Herbipolis* condemned and burnt for an Heretick, because he taught and held that the life of the Clergy was ignominious and abominable before God.

But to proceed in the Persecutions of the Godly in *England* in King *Henry* the seventh his Raign. In the Diocesse of *Lincoln* in *Buckinghame-shire*, *William Smith* being Bishop of the same Diocesse, one *William Tylesworth* was burned in *Amersham*, his only Daughter being a married Woman, a Godly and a Faithfull Woman, was compelled with her own hands to set fire to her dear father, and at the same time her husband did penance at her fathers burning, and bare a Fagot, as did also many moe. At the burning of this *William Tylsworth* were sixty and above that were put to bear Fagots for their Penance, of whom diverse were injoyned to bear and wear Fagots at *Lincoln* for the space of seven years, some at one time, some at another, &c. In which number was also *Robert Barlet* a rich man, who for his Possessions sake was put out of his Farm and Goods, and was condemned to be kept in the Monasterie of *Ashange*, were he did wear on his right Sleeve a square piece of Cloath the space of seven years together. About the same time also of the burning of *William Tylesworth* was one Father *Roberts* burned at *Buckingham*, he was a Miller and dwelt at *Missenden* and at his burning there were about twenty persons that were compelled to bear Faggots and to do such pennance as the wicked Pharisees did compell them. After that, by the space of two or three

years

years was burned at *Amersham* *Thomas Bernard* a husband man and *James Mordan* a labourer and they two was burned both at one fire, Alſo there were thirty burned on the right Cheek at the ſame time and bare Faggots; the cauſe was, that they would table againſt Superſtition and Idolatrie and were deſireous to hear and read the holy Scriptures. The manner of their burning on the cheek was this, their necks was tyed faſt to a Poaſt or Stay with Towels, and their hands holden that they might not ſtir, and ſo the Iron being hot was put to their cheeks, and thus bare they the Prints and Marks of the Lord Jeſus about them. At this time alſo in the dayes of King *Henry* the ſeventh, was one *Laurence Gheſt* which was burned in *Salisbury* for the matter of the Sacrament, he was of a comely and tall Perſonage, he was kept in Priſon the ſpace of two years. This *Laurence* had a Wife and ſeven Children, wherefore they thinking to expugne and perſwade his mind by ſtirring his fatherly affection toward his Children, when the time came which they appointed for his burning, as he was at the Stake, they brought before him his Wife and his foreſaid ſeven Children, at the ſight whereof, although Nature is commonly bent to work in other, yet in him Religion overcoming Nature, made his conſtancy to remain unmoveable, in ſuch ſort, as when his Wife began to exhort and deſire him to favour himſelf, he again deſired her to be content, and not to be a block in his way, for he was in a good courſe running towards the mark of his Salvation, and ſo fire being put to him he finished his life, renouncing not only Wife and Children, but alſo himſelf, to follow Chriſt. As he was in burning, one of the Biſhops men threw a fire-brand at his face, whereat the brother of *Laurence* ſtanding by, ran at him with his Dagger and would have ſlain him had he not been otherwiſe ſtayed.

It is recorded likewise in the raign of this King *Henry* the seventh when the people was returning from the burning of a faithfull woman at *Cheaping Sadbery* for alledged Heresie by Doctor *Whitington* the Bishops Chancelour who was present at the execution, as hee returned with the rest there happened that a Bull, escaping from the Butcher into the street, he passed through the throng of the people, every one drawing aside and shifting for himself, and touching neither man nor childe till hee came where the Chancelour was, against whom the Bull as pricked with a sudden vehemency ran upon him with his horns, and taking him upon the paunch gorred him throw and throw and so killed him immediatly, carrying his guts, and trailing them with his horns all the streets over, to the great admiration and wonder of all them that saw it. Here we see a plain miracle of Gods mighty power and judgement both in the punishing of this wretched Chancellour, and also in admonishing all other like persecutors by his example to fear the Lord, and to abstain from the like cruelty.

Besides these before mentioned, many moe in this King *Henry* the seventh his raign were persecuted for their Religion, specially in the diocesse of *Coventree* and *Lich-field*, among whom we shall name these few. First, *John Blomston* was openly and publickly infamed, accused reported and apeached that he was a very Heretick, because he had preached, taught, holden and affirmed that the power attributed to St. *Peter* in the Church o God, by one Saviour Jesus Christ immediatly, did not flitte or passe from him to remain with his Successors. Item that there was as much vertue in an Herb, as in the Image of the Virgine Mary. Item that prayer and Alms avail not the dead, for incontinent after death he goeth either to Heaven or hell, where-

upon hee concludeth there is no Purgatory &c.

Richard Heghame in the ſame City of *Coventree* was accuſed to be a very Heretick, becauſe that hee did hold that a Chriſtian man being at the point of death ſhould renounce all his own works good and ill, and ſubmit him to the mercy of God. *Item*, It was fondneſſe to worſhip the images of our Lady of Tower in the forſaid City, or of other Saints, for they are but ſtocks and ſtones. *Item* that if the image of our Lady of Tower were put into the fire, it would make a good fire. *Item* that it were better to deal money unto the poor folks, than to offer to the Image of Chriſt and other Saints, which are but dead ſtocks and ſtones. *John Smith* was accuſed to be a very Heretick, becauſe he did hold every man is bound to know the Lords Prayer and the Creed in Engliſh if he might for theſe falſe Prieſts. *Thomas Butler* was likewiſe accuſed to bee a very Heretick becauſe he did hold that there were but two wayes that is to ſay, to heaven and to hell. *Item* that there was no Purgatory, for every man immediatly after death paſſeth either to heaven or hell. *Item* that prayers and pilgrimages are nothing worth, and avail not to purchaſe heaven &c. All theſe and many moe were forced to recant and put to penance. We are not here to let paſſe the fearfull and miſerable end of Pope *Alexander* who before was called *Roderick Borgia* that fell out at this time in the year 1502. who made a covenant with the Devill that he might attain to the Popedome, and being inquiſitive how long he ſhould raigne, It was told him that hee ſhould raign the ſpace of eleven and eight, which was an ambiguous anſwer, for the Pope promiſed to himſelf the tyme of nineteen years in his Popal dignity but Satans meaning was but eleven years and eight moneths, the time being expyred and his death drawing near, on a certain day as he made ready an exceeding

exceeding great banquet for certain rich Senators and Cardinals and had recommended to his ſon *Valentine* that hee ſhould give Wine to drink unto one of the ſaid Cardinals wherein there was poyſon put. It came to paſſe that he that had the charge to deliver the Wine, unwitting he gave unto the Pope of that flagon wherein the poyſon was, who being of great age, was taken with a languiſhment and grievous paine, he had by the ſpace of eleven years and certain moneths exceſſively oppreſſed *Italy* and troubled the world. Being then detained in his Bed (as *John Baleus* ſaith) he commanded one of his men called *Madena*, which amongſt all them of his Court and Houſe was his moſt faithfull and familiar to go into his Gard rob or Wadrop and to bring him a certain little Book inriched with Gold and precious ſtones which was in an armory which hee ſpecified, but this little Book contained all manners and kinds of illuſions and inchantments of Necromancies, whereby the old man thought to inform himſelf to be certified of the cloſe and end of his life. The ſervant obeying the commandement of the Pope his Maſter, and going unto the place ſpecified. And after hee had opened the door, he was ready to have entered into the Chamber, he ſaw a certain perſon ſit in the Popes Chaire who was altogether like unto his Maſter at whoſe ſight being ſuppriſed with an horrible fear and aſtoniſhment, and as it were half dead without taking the book ran back again toward *Alexander*, unto whom he rehearſed what he had ſeen, namely that in his Wardrop he found ſuch a Pope as himſelf ſet in a Chaire. *Alexander* after he had underſtood the thing, and ſeeing his ſervant exceedingly afraid, ſuffered him to reſt a while, after he did ſo much perſwade him that he returned unto the ſaid Wardrop to ſee if again hee could find the ſaid Pope. The ſervant then being entred found

in the ſaid chamber him whom before hee had ſeen, and that more is, being asked by him that ſate there, what cauſe brought him into that place and what buſineſſe hee had there, he being taken with a ſore trembling and as it were out of breath, anſwered he came to take a certain garment for the Pope. All which words the Devill being then in the chaire making an horrible noiſe ſaid, what Pope? I am the Pope. But after that theſe things were reported unto *Alexander*, his evill began to encreaſe and death aproach. A ſhort day after, a man apparalled like a carrier or Lackie, came and fiercly knocked at the Chamber door, wherein the Pope was deteined ſick, ſaying he muſt needs ſpeak with him. The door being opened and he admitted partly with the Pope, all others drew aſide, and the Pope and hee ſpake together as two uſe to do in ſecret cauſes, yet men may ſee a great and marvelous ſtrife and debate betwixt them two, and that the Pope was not content, for he ſaid unto him, how goes this? My tearm is not accompliſhed, thou knoweſt that thy promiſe was 19. years, whereof I have brued but eleven and eight months Unto which words the Lacky hardly anſwered, yee underſtand not well the ſpeach, but are with it abuſed, for I ſaid not nineteen years as ye imagined, but I ſaid, yee ſhould remain Pope eleven years and eight moneths, the which are come and paſſed, and therefore ye muſt needs die. But although the Pope was very active to require and to pray inſtantly that he would have regard to his life and to the tearm that he had granted him in his Popedome, yet it was as to ſpeak to a deaf man, and to plead in vain, for all his allegations, remonſtrations, exceptions and requeſts profited nothing, ſo that they which were in the chamber and heard this marvelous debate and difference, might judge that Sathan was more expert in the Art of Arithmetick

then

then the Pope was, and they might eaſily conclude that *Alexander* erred in his account; Finally to cloſe up the matter, even as Sathan went and departed from the place, in like manner alſo with great cryes, ſighs and fearful ſobs, the Popes ſoul (as it were) following his ſteps diſlodged and miſerably departed from his Body. This miſerably and ungodly died this *Pope Alexander* leaving to his Son his Seigniory altogether waſted and ruinous, and to the Italians their common-wealth all confuſed, perverted and waſted to the end hee might be a publick example to all ages how things evil gotten melt away, and are wickedly and unluckily ſpent. This Pope had with his ſaid Son a daughter called *Lucretia*, with whom both he and his Son lay, as *Potanus* and *Sanazarius* have left written.

Now to come to the Perſecutions that were in King *Henry* the eight his Raign. During the time and Raign of King *Henry* the eight there was great alteration of things as well to the civile State of the Realm, as eſpecially to the State Eccleſiaſticall and matters of the Church appertaining; for at laſt by him was exiled and aboliſhed out of the Realm the uſurped power of the Biſhop of *Rome*, idolatry and ſuperſtition ſomewhat ſuppreſt, Images and pilgrimages defaced, Abbeyes and Monaſteries pulled down, Sects of Religion rooted out, Scriptures reduced to the knowledge of the vulgar tougue, and the eſtate of the Church and Religion redreſſed.

There was at this time a fierce contention which long before had troubled the Church, and now this preſent year 1509. was renewed afreſh between two certain orders of begging Friers, to wit, the Dominick Friers and the *Franciſcans*, about the Conception of the Virgin *Mary* the Mother of Chriſt. The *Franciſcans* or Gray-friers held that the Virigin *Mary* prevented by the grace of the Holy Ghoſt,

was ſo ſanctified that ſhe was never ſubject one moment in her conception to Original ſin. As for the Dominicks which were commonly called Black-friers or Preaching Friers held that the Virgin *Mary* was conceived as all other Children of *Adam* be, ſo that this priviledge only belongeth to Chriſt to be conceived without Original ſin, notwithſtanding the ſaid bleſſed Virgin was ſanctified in her Mothers womb, and purged from her Original ſin, ſo as *John Baptiſt*, *Jeremiah*, or any other priviledged perſon. This frivolous Queſtion kindling and gendering between theſe two Sects of Friers bruſt out in ſuch a flame of parts and ſides taking, that it occupyed the heads and wits, Schooles and Univerſities almoſt through the whole Church, ſome holding one part with *Scotius*, ſome the other part with *Thomas Aquinas*, but in end Pope *Sixtus* decided the Queſtion, and ſent forth his Bull for the Conception of the Virgin to be without Original ſin.

Having made mention of this Pope *Sixtus* the fourth, It ſhall not be amiſſe to ſhew what manner of Pope he was, he builded up in *Rome* a Stews of both kinds, getting thereby no ſmall Revenues and Rents unto the Church of *Rome*. This Pope among other his Acts reduced the Year of Iubile from the fifty unto the twenty five: He alſo inſtituted the Feaſt of the Conception and the preſentation of *Mary*, and of *Anna* her Mother, and *Joſeph*. Alſo he Canonized *Bonaventur* and Sir Frances for Saints. By this *Sixtus* alſo Beads were brought in and inſtitute to make our Ladies Pſalter, through the occaſion of one *Alanus* and his order, whom Baptiſta maketh mention of in this Verſe, *hi filo inſertis numerant ſua murmura baccis*, that is, theſe men putting their Beads upon a ſtring, number their Prayers. This *Sixtus* the Pope made two and thirty Cardinals in his time, of whom *Petrus Ruerius* was the

the first, who for that he was Cardinal, which was but two years, spent in luxurious riot, wasted and consumed two hundred thousand Florens, and was left 6000. in debt. And what vile abominations this Pope permitted to this Cardinal and his Family to be done is unworthy to be named. *Wesellus Gromugensis* in a certain Treatise of his *de indiligentiis Papalibus* does declare. The Pope *Sixtus* was a Monster rather of Nature then a Prelat of the Church. After this *Sixtus* came *Innocentius* the eight, as rude and as far from all learning as his Predecessors was before him. Amongst the noble facts of this Pope this was one, that in the Town of *Polus* and *Equicolos* he caused eight men and six women with the Lord of the place to be apprehended and taken, and judged for Hereticks, because they said that none of them was the Vicar of Christ which came after *Peter*, but they only which follow the poverty of Christ. Also he condemned of Heresie *George* the King of *Bohemia*, and deprived him of his dignity, and also of his Kingdom, and procured his whole Stock to be utterly rejected and put down, giving his Kingdom to *Mathias* King of *Pononia*. Many godly persons both men and women were persecuted for their Religion in the Diocess of *London* by *Fitz James*, and after him *Tunstal* Bishops of *London*, cruel persecuters of Christs Church. Amongst others, the chiefest objection against *Joan Baker* was that she would not only her self not reverence the Crucifix, but had also perswaded a friend of hers lying at the point of death not to put any trust or confidence in the Crucifix, but in God which is in Heaven who only worketh all miracles that be done, and not the dead Images that be but stocks and stones, and therefore she was sory that ever she had gone so often on pilgrimage to *St. Saviour* and other Idols. Also that she did hold opinion that the

Pope had no power to give Pardons, and that the Lady *Young* her Mother, who was not long before that time burned, died a true Martyr of God, and therefore she wished of God that she her self might do no worse then the said Lady *Young* her Mother had done. Unto *William Pottier* besides diverse other false and slanderous Artlcles, it was alledged that he should affirm that there were six Gods, the first three was the Holy Trinity, the Father, the Son, and the Holy Ghost; the fourth was a Priests Concubine being keeped in his Chamber, the fifth was the Devil, and the sixth the thing that a man setteth his mind most upon, The first part of his Articles he utterly denyed, confessing most firmly and truely the blessed Trinity to be only one God in one Unity of Deitie, as to the other three he answered that a Priest delighting in his Concubine made her as his God, likewise a wicked person persisting in his sin without repentance, and made the Devil his God. And lastly, he granted that he once hearing of certain men which by the singing and chattering of Birds would seek to know what things were to come either to themselves or others, and that these men esteemed their Birds as Gods, and otherwise he spake not. Some were accused and challenged for speaking against Pilgrimages, praying unto Saints, that they denyed the carnall and corporall presence of Christs Body and Blood in the Sacrament of the Altar. And many were charged to have spoken against Pilgrimages, and to have read and used certain *English* Books repugnant to the faith of the *Romish* Church, and the four Evangelists, *Wickliff*, *Wicket*, a Book of the Ten Commandements of Almighty God, the Revelation of St. *John*, the Epistles of *Paul* and *James*, with other like, which these holy ones could never abide, and good cause why, for as darkness could never agree with light, no more can ignorance

the

the maintainer of that Kingdome with the true knowledge of Christ and his Gospell. *John Household* was charged to have called them Antichrists and Whoremongers, and the Pope himself a strong strumpet and a common bawde unto the world, who with his pardons had drowned in blindnesse all Christian Realms and that for money. Moreover about the same time were certain articles objected against *John Hig* alias *Noke*, alias *Johnson*, by the Bishops vicar Generall amongst which were these, first that he had affirmed that it was as lawful for a temporall man to have two Wives at once, as for a Priest to have two benefites. Also that he had in his custody a book of the four Evangelists in English, and did often read therein, and that he did favour the Doctrines and oppinions of *Martin Luther*, openly pronouncing that *Luther* had more learning in his little finger then all the Doctors of England in their whole Bodies, and that all the Priests in the church were blind and had led the people the wrong way. Likewise It was alledged against him that he had denyed Purgatory and had said, that while he were alive he would do as much for himself as he could, for after his death he thought prayer and almes deeds would little help him, these and such like matters were they wherewith these poor and simple men and women were chiefly charged, and as haynous Hereticks excommunicated, imprisoned and at last condemned to recant, and some of them in utter shame and reproach, besides the ordinary bearing of Faggots before the crosse in procession, or else at a Sermon were enjoyned for pennance (as they tearmed it) as well to appear once every year before their ordinary, as also to wear the sign of a Fagot painted upon their sleeves or other part of their outward garment and that during all their lives, or so often or so long as it pleased their ordinary to appoint, by which long rigorous

gorous and open punishing of them, they meant as it should seem utterly to terrifie and keep back all others from the true knowledge of Jesus Christ, and his Gospel. But the Lord be evermore praised, what effect their wicked purposes therein have been taken these our most lightsome dayes of Gods glorious Gospell doe most joyfully declare.

William Sweting and *John Brewster* were put to death and burnt together in Smithfield, the chiefest case of Religion alledged against them in their Articles was their Faith concerning the Sacrament of Christs Body and Blood, which because it differed from the absurd, grosse and Capernaiticall opinion of the new School men, was counted as most hainous Heresie.

John Brown was put to death and burned at *Ashford* in the year of God 1517. about the fourth year of King *Henry* the eighth, upon the declaration of a Priest in a conference between him and the Priest, who took him for an Heretick, whereupon he was apprehended and committed to Prison, the same night as he was in the Stocks at *Ashford*, where he and his Wife dwelt, his Wife came and sat beside him all the night before he should be burned, to whom he declaring the whole story how he was handled shewed and told how that he could not set his feet to the ground, for they were burned to the bones, and told her how by the two Bishops *Warham* and *Fisher* his feet were heated upon the hote coals, and burnt to the bones, to make me (said he) to deny my Lord which I will never do, for if I should deny my Lord in this World, he would hereafter deny me; I pray thee therefore (said he) good *Elizabeth*, continue as thou hast begun, and bring up thy Children vertuously and in the fear of God, and so the next day this godly Martyr was burned, commending his spirit into the hands of the Lord.

At

At the fire the Bayllie Arrant bade caſt in his Childr-en alſo, for they would ſpring (ſaid he) of his aſhes. This bleſſed Martyr *John Brown* had born an Faggot ſeven years before in the dayes of King *Henry* the 7. *Richard Hunne* Merchand Tailyour, dwelling within the City of *London*, and free-man of the ſame, who was eſteemed during his life, and worthily reputed and taken not only for a man of true dealing and good ſubſtance, but alſo for a good Catholick man; this man was ſuſpect of Hereſie, and committed to the Lollords Tower, where he was firſt murthered by his adverſaries the *Prieſts*, and by them hanged, whereupon they made the people to believe that he had deſperatly hanged himſelf, and after his death led a proceſſe againſt him, and con-demned him of Hereſie; and at laſt burned him in *Smith-field*.

Thomas Man for alledged Hereſie ſuffered much trouble and long impriſonment, and in end was con-demned and burnt in *Smithfield*. This *Tomas Man*, called *Doctor Man* confeſſed that he turned ſeven hundred people to his Religion and Doctrine, for the which he thanked God.

Againſt the faithfull Chriſtians of *Amershame* was great trouble and perſecution in the time of *William Smith* Biſhop of *Lincolne*. At which time diverſe and many were abjured, and it was called *abjuratio magna*, the great abjuration, and they which were noted of that Doctrine and profeſſion were called amongſt themſelves by the name of known men, or juſt faſt men, as now they are call-ed by the name of Proteſtants.

At this time although publick authority then lack-ed to maintain the open Preaching of the Goſpel, yet there were many in ſecret, good Chriſtians and true Profeſſors of the Goſpel; truly the fervent zeal of thoſe Chriſtian-dayes, ſeemed much ſuperi-

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ſuperiour to theſe our dayes and times, as manifeſtly may appear by their ſitting up all night in reading and hearing, alſo by their charges and expenſes in buying of Books in Engliſh. In which rarity of books, and want of Teachers, this one thing may be much marvelled and muſed at, to note in the Regiſters, and to conſider how the word of truth notwithſtanding did multiplie ſo exceedingly as it did amongſt them, wherein is to be ſeen no doubt the marvellous working of Gods Almighty power, for ſo it is found and obſerved in conſidering the Regiſters, how one neighbour reſorting and conferring with another, oft ſeemed with a few words of the firſt and ſecond Table, did win and turn their minds to that wherein they deſired to perſwade them, touching the truth of Gods Word, and their Sacraments. To ſee their travells, their earneſt ſeeking, their burning zeal, their readings, their watchings, their ſweet aſſemblies, their love concord, their godly living, their faithfull meaning with the faithfull, may make us now in theſe our dayes of free profeſſion to bluſh for ſhame. Four prinipal points they ſtood in againſt the Church of *Rome*, in pilgrimage, adoration of Saints, in reading of Scripture-books in Engliſh, and in the carnall preſence of Chriſts Body in the Sacrament.

After the death of *William Smith* ſucceeded *John Longland*, a bloody and cruell perſecutor of the Saints of God, he cauſed the Wife to detect the Husband, the Husband the Wife, the Father the Daughter, the Daughter the Father, the Brother to diſcloſe the Brother, and Neigbour the Neighbour, neither were there any Aſſemblies nor readings kept, but both the perſons and alſo the books were known; neither was one word ſo cloſely ſpoken, nor Article mentioned, but it was diſcovered. So ſubtilly and ſlightly theſe Catholick Prelats did uſe

their

their inquiſitions and Examinations, that nothing was done or ſaid among theſe known men fifteen or twenty years before ſo covertly, but it was brought at length to their intelligence, as appears in a Table deſcribing the grievous afflictions of good Men and Women in the Dioceſſe of *Lincolne* under *John Longland* their Bishop, with the names both of the accuſers and of them that were accuſed, alſo with the crimes to them objected out of the Regiſters of the ſaid *Dioceſſe*; all theſe were conſtrained to abjure and do penance, and they which were Relapſe, were committed to the Secular power and burnt.

As touching the burning of *John Scrivener*, here is to be noted that his Children were compelled to ſet the fire unto their Father, in like manner as *Joan Clerk* alſo Daughter of *William Tyleſworth*, was compelled to give fire for the burning of her own naturall Father. The example of which cruelty, as it is contrary both to God and Nature, ſo it had not been ſeen nor heard of in the memory of the Heathen.

Now to leave *England* for a while, and to take a view of other Countreys, and the Perſecutions for Religion there, we ſhall begin firſt with *Germany*.

Of MARTIN LUTHER *by whom God began the Reformation of his* CHURCH.

MARTIN LUTHER born at *Iſleben* in *Saxonie* one *Auguſtine* Frier aroſe in the year of God 1516. to detect and diſcover the errors of the Church of *Rome*, and to cry out againſt indulgences upon this occaſion. *Leo* the tenth of that name, Pope of *Rome*, who under pretence of War againſt the Turk, ſent a Jubile with his Pardons abroad through all Chriſtian Realms and Dominions, whereby he gathered

gathered together innumerable riches and Treasure. The Gatherers and Collectors thereof perſwaded the people that whoſoever would give ten shillings, should at his pleasure deliver one ſoul from the pains of Purgatory, for thus they held as a generall Rule that God would do whatſoever they would have him, according to the saying, *quicquid ſolveritis ſuper terram, erit ſolutum in Cœlis*, whatſoever ye looſe upon earth, the ſame shall be looſed in Heaven, but if it were but one jot leſſe then ten shillings, they preached that it would profit them nothing. This filthy kind of the Popes Merchandiſe as it ſpread through all quarters of Chriſtian Regions, ſo it came alſo to *Germany* through the means of a certain Dominick Frier named *Tecellius* who men impudently cauſed the Popes Indulgences or pardons to be carried and ſold about the Countrey. Whereupon *Luther* much moved with their blaſphemous Sermons of this shameleſſe Frier, and having his heart earneſtly bent with arden deſire to maintain true Religion, published certain Propoſitions concerning Indulgences, and ſet them openly on the Temple of *Wittemberge*. This Frier and the reſt of the Monks there cryed out againſt *Luther*, that he was an Heretick, and worthy to be perſecuted with fire. And beſides this, he burned openly *Luthers* Propoſitions, and the Sermon which he wrot of Indulgences. This rage and fumish fury of this Frier enforced *Luther* to treat more amply of the cauſe, and to maintain his matter. And thus roſe the beginnings of this controverſie, wherein *Luther* neither ſuſpecting nor dreaming of any change that might happen in Ceremonies, much leſſe ſuch a Reformation of Doctrine and Ceremonies as afterward did follow, did not utterly reject the Indulgences, but required a moderation in them. The Duke of *Saxonie* at this time being very inquiſitive to underſtand the truth of

Luthers

Luthers Doctrine and conſulted the learned men thereupon. In the number of whom was *Eraſmus*, whom the Duke deſired to declare unto him his opinion touching that matter of *Martin Luther* ſaying and proteſting that hee would rather the grond should open and ſwallow him, then hee would bear with any Opinions which he knew to be contrary to manifeſt truth; And therefore he deſired him to declare his judgement in the matter to him freely and friendly *Eraſmus* thus beeing entreated of the Duck, began thus jeſtingly and merrily to anſwer the Dukes requeſt, ſaying, that in *Luther* were two great faults, Firſt, that hee would touch the bellies of Monks; the ſecond, that hee would touch the Popes Crown, which two matters are in no caſe to be dealt withall. Then opening up his mind plainly to the Duke, thus he ſaid, that *Luther* did well in detecting errours, and that Reformation was to bee wished and very neceſſary in the Church, and added moreover that the effect of his Doctrine was true, but only that hee wiſhed in him a more temperat moderation and manner of wryting and handling. *Luther* was condemned of the Pope as an Heretick, and rejected from the communion of the Faithful, he appealed to the Counſell to come. After this, *Leo* the Pope commanded that his Books ſhould bee burnt at *Rome*. And on the other ſide *Luther* burnt at *Wittemberge* his Canons, Popish decretals. And the Emperor by the Popes inſtigation was ordained to exile him, but he was kept ſecret and ſolitary for a time by the advice and conveyance of certain Nobles in *Saxonie*. In the abſence of *Luther* out of *Wittemberge*, *Andreas Carolaſtadius* proceeding more roughly and eagerly in cauſes of Religion had ſtirred up the people to throw down Images in the Temples beſides other things moe. For the which cauſe *Luther* returning again into the City, greatly miſliked the order of

their

their doings, and reproved the rashneſs of *Carolaſtadius*, declaring that their proceedings herein were not orderly, but that Pictures and Images ought firſt to be thrown out of the hearts and conſciences of Men, and that the people ought firſt to be taught that we are ſaved before God and pleaſe him only by Faith and that Images ſerve to no purpoſe. This done, and the people well inſtructed, there was no danger in Images, but that they would fall of their own accord. Not that he repyned to the contrary (he ſaid) as thought he would mantain Images to ſtand or to be ſuffered, but that this ought to be done by the *Magiſtrat* and not by force upon every mans head, and without order and authority &c. The cauſe why *Luther* ſo ſtood againſt that violent throwing down of Images, and againſt *Carolaſtadius*, ſeemeth partly to riſe off this, by reaſon this Pope *Adrian* in his Letters ſent to the Princes and States of *Germany* doth grievouſly complain and charge the Sect of *Luther* for ſedition and tumults and rebellion againſt Magiſtrats, and ſubverters and deſtroyers of all order and obedience as appeareth by the words of the Popes Letter, therefore *Martin Luther* to ſtop the mouth of ſuch ſlanderers, and to prevent ſuch ſiniſter ſuſpicions, was enforced to take this way as he did to proceed as much as he might by order and authority. *Zuinglius* and *Luther* agreed in all points of Doctrine, ſaving in the Doctrine of the Sacrament; neither were there opinions ſo different in the matter of the Lords Supper, but that in the principal points they accorded. For if the queſtion be asked of them both, what is the materiall ſubſtance of the Sacrament which our outward ſenſes do behold and feel; they will both confeſſe bread, and not the accidents only of bread: Further if the queſtion be asked whither Chriſt be there preſent, they will both confeſſe. His true preſence

preſence to bee there, only in the manner of preſence they differ. Again ask whether the materiall ſubſtance laid before our eyes in the Sacrament, is to be worshipped, they will both deny it and judge it Idolatry; and likewiſe for tranſubſtantiation, and for the Sacrifice of the Maſſe, they both do abhorre and deny the ſame: As alſo the Communion to be in both kinds to be adminiſtred, they do both aſſent and grant. Only their difference is in this concerning the ſenſe and meaning of the words of Chriſt, *hoc eſt corpus meum*, this is my body &c. Which words *Luther* exponneth to be taken nakedly and ſimply as the letter ſtandeth without trop and figure, and therefore holdeth the Body and Blood of Chriſt truly to be in the Bread and Wine, and ſo alſo to be received with the mouth *Uldricus Zuinglius* with *Ioaunes Oecolampadius*, and other moe do interpret theſe words, otherwiſe to be taken not literally but to have a ſpirituall meaning, and to be expounded by a Trope and Figure, ſo that the ſenſe of theſe words, This is my body thus to be expounded; this ſignifieth my Body and Blood The *Saxons* follow *Luther*, and the *Helvetians Zuinglius*, and as time did grow, ſo the diviſion of theſe opinions in ſides, ſpread in further Realms and Countries, the one part called of *Luther*, Lutherians, the other having the name of Sacramentaries. Notwithſtanding in this one unity of opinion, both the Lutherians and Sacramentaries do accord and agree, that the Bread and Wine there preſent is not tranſubſtantiat unto the Body and Blood of Chriſt as ſaid, but is a true Sacrament of the Body and Blood of Chriſt. Many conflicts he had with the Pope, his Cardinals and Clergy, and notwithſtanding their furie and rage and plots againſt him, and the great power of his adverſaries, the Emperor and the King of *Spain* and other Potentats, yet they could not prevail againſt him

God

God keeping and defending him, that they could not bereave him of his life, but died peaceably in his own country where he was born, teaching and preaching Christ the space of 29 years. Many dangers he escaped, especially these two which are not to be passed by, wherein appears the great providence of God toward him; First, when a certain Jew by his enemies was appointed to come to destroy him by poyson, yet was it so the will of God, that *Luther* had warning thereof before, and the face of the Jew sent to him by picture, whereby he knew him, and avoided the perill. Another time as he was sitting in a certain place upon his stool, a great stone there was in the Voult over his head where he did sit, which being stayed miraculously, so long as he was sitting, assoon as hee was up, immediatly fell upon the place where hee sate, able to have crushed him all in pieces if it had light upon him. And what should I speak of his prayers which were so ardent unto Christ, that (as *Melanction* writes) they which stood under his window, where he stood praying might see his tears falling and dropping down. Again with such power he prayed that he (as himself confesseth) had obtained of the Lord that so long as he lived, the Pope should not prevail in his country. After his death (said he) let them pray who could. Again, it is reported of him that a young man about *Wittemberge*, who being kept bare and needy by his Father, was tempted by way of Sorcery to bargain with the Devill or a familiar as they call him, to yeeld himself body and soul into the Devils power, upon condition to have his wish satisfied with money, so that upon the same, an Obligation was made by the young man written with his own blood and given to the Devill. Upon the sudain, wealth and alteration of this young man, the matter first being noted, began afterward more and more to be susp-

suspected,

ſuſpected, and at length after long and great admiration was brought unto *Martin Luther* to be examined; the young man, whether for ſhame or fear long denyed to confeſſe, and would bee known of nothing, yet God ſo wrought being ſtronger then the Devil that he uttered unto *Luther* the whole ſubſtance of the caſe as well touching the money as the Obligation *Luther* underſtanding the matter, and pittying the lamentable eſtate of the man, willed the whole congregation to pray, and he himſelf ceaſed not with his prayer to labour, ſo that the Devill was compelled at the laſt to throw in his Obligation at the window, and bade him take it again unto him. And as he was mighty in his prayers ſo in his ſermons. God gave him ſuch a grace that when he preached they which heard him, thought every one his own temptations ſeverally to bee noted and touched. Whereof when ſignification was given unto him by his friends, and he demanded how that could bee; my own manifold temptations (ſaid he) and experiences are the cauſes thereof. For *Luther* from his tender years was much broken and exerciſed with ſeverall conflicts, for he confeſſed that he was afflicted and vexed with all kind of temptations ſaving only one which was with covetouſneſſe. With this vice he was never (ſaid he) in all his life to be troubled nor once tempted.

Pope *Leo* the tenth of that name bare an irreconciliable heatred unto the Goſpel of the Kingdom of God, which he perſecuted in the perſon of *Luther* and many others: for as one day the Cardinal *Bembo* uttered before him a certain thing drawn from the Goſpel, he anſwered him mocking, It hath ever ſufficiently been known what profit that fable of *Jeſus* hath brought us and our company. O execrable blaſphemy! *Luther* died in the year of our Lord 1546. being 63. years of age. The Prayer of

Luther

Luther at his death was this. *My Heavenly Father, eternall and merciful God, thou hath manifested unto me thy dear Son, our Lord Jesus Christ, I have taught him, I have known him, I love him as my life, my health and my redemption whom the wicked have persecuted, maligned, and with injury afflicted, draw my soul to thee.* After this, he said as ensueth thrise, *I commend my spirit into thy hands, thou hast redeemed me, O God of truth: God so loved the World, that he gave his only Son, that all those that believe in him should have life everlasting,* Joh. 3.

The Martyres of GERMANY.

MAny after the death of *Luther* were troubled for their Religion, some tost from place to place, same exiled out of the Land for fear, some caused to abjure, some driven to Caves in Woods, some racked with torment, and some pursued to death with fagot and fire. And because we cannot name all that were persecuted and put to death for their Religion, we shall name some few of the choisest.

And first, there were two young men burnt at *Bruxles*, the one named *Henry Voes*, being of the age of twenty four years, and the other *John Esh*, which before had been of the order of the *Augustine* Friers, for that they would not retreat and deny their Doctrine of the Gospel, which the Papists call Lutheranisme. As they were led to the place of Execution, they went joyfully and merrily, making continually protestations that they died for the glory of God, and the Doctrine of the Gospel, believing and following the holy Church of the Son of God, saying also that it was the day which they had long desired. After they were come to the place where they should be burned, and were dispoyled of their garments,

garments, they tarried a great ſpace in their ſhirts, and joyfully embraced the Stake that they ſhould be bound to, patiently and joyfully enduring whatſoever was done unto them, praiſing God with *Te Deum laudamus*, and ſinging Pſalms and rehearſing the Creed in teſtimony of their death. One of them ſeeing that fire was kindled at his feet, ſaid, me thinks ye do ſtraw Roſe, under my feet, finally the ſmoak and the flame mounting up to their face, choaked them.

The next year after the burning of theſe two young men before rehearſed, was *Henry Stuphen* put to death by the conſpiracy of the Monks and Friers, without all order of judgement, or juſt condemnation: about the City of *Diethmar* in the borders of *Germany*, in the year 1524. they reſolved to take him by night and burn him, before the people ſhould know it, as he came to his defence to anſwer. They with a confuſed multitude of people came unto him in the night, and drew him naked out of his bed, bound his hands hard behind him, and carried him away; then he being marvellous weary and faint required to be ſet on horſe-back, for his feet were all cut and hurt with the yce, becauſe he was led all night bareſoot, when they heard him ſay ſo, they mocked and laughed at him, ſaying, muſt we hire an horſe for an Heretick, he ſhall go on foot whither he will or not, and after a world of indignities, mockings, ſtriking and buffetting him, he was burnt without any judgement, his cauſe not being heard. In the mean time a certain Woman as he paſſed by, offered her ſelf to ſuffer a thouſand ſtripes, and to give much money, ſo that they would pacifie the matter, and keep him in the priſon, untill that he might plead his matter before the whole convocation of the countrey people. When they heard theſe words, they waxed more mad, and threw the Woman down

down under feet, and tred upon her, and beat the ſaid *Henry* unmercifully; the fire as often as it was kindled, would not burn, notwithſtanding they ſatisfied their minds upon him, ſtriking and pricking him with all kind of Weapons, the ſaid *Henry* ſtanding in the mean time in his ſhirt before all the rude people at the laſt they having gotten a great Ladder, bound him hard thereunto, and caſt him into the fire. And when he began to pray, and to repeat his Creed, one ſtrake him upon the face with his fiſt, ſaying, thou ſhall firſt be burnt, and afterward pray and prat as much as thou wilt. Then another treading upon his breaſt, bound his neck ſo hard to a ſtep of the Ladder, that the blood guſhed out of his mouth and noſe. This was done to ſtrangle him withall, for they ſaw that for all his ſore wounds he would not die. After that with their weapons they had killed him, they roſted him upon the coals, for the Wood as often as it was ſet on fire, would not burn our. And thus, this godly Preacher finished his Martyrdome; and many moe godly Preachers were burnt.

About the ſame time many other godly Perſons and ſuch as feared God for the teſtimony of the Goſpell were thrown into the River of *Rhene* and into toher Rivers were their Bodies afterward were found and taken up. In the ſame year of God 1524. the Town of *Mihtemberge* in *Germany* was taken and ranſacked and diverſe of the inhabitants there ſlain, and many impri oned for mantaining and keeping with them *Carolaſtadius* to be their preacher. The lmentable Martyrdom of *John Clerk* of *Melden* in *France*. *Melden* is a Citie of *France* ten miles diſtant from *Pa is* where *Jo n Clark* was firſt apprehended and taken for ſetting up upon the Church door againſt the Popes pardon lately ſent thither from *Rome*, in which Bill hee named the Pope

to

to be Antichriſt; for the which his punishment was this, that three ſeverall dayes hee ſhould bee whipped, and afterwards have a mark imprinted in his forehead as a note of infamy, his mother being a Chriſtian Woman, although her Husband were an adverſary, when she beheld her ſon thus pitionſly ſcourged, and ignominouſly deformed in the face, conſtantly and boldly did encourage her ſon, crying with a loud voice bleſſed be Chriſt, and welcome be theſe prints and marks; thereafter leaving the Town, he came to *Merz* in *Lotharing*, where he remained a certain ſpace, applying his Vocation, being a Wool-carder in his Occupation; whereas he the day before that the people of that City ſhould go out to the Suburbs to worship certain blind Idols, thereby (after an old uſe and cuſtome amongſt them received) being inflamed with the zeal of God, went out of the City to the place where the Images were, and brake them all down in pieces; tryall being taken who ſhould be the doer thereof, this man was ſuſpected and examined upon the ſame, at firſt confeſſeth the fact, rendering alſo the cauſe which moved him ſo to do, he was condemned and led to the place of Execution, where he ſuſtained extream torments, for firſt his hand was cut off from his right arm, then his noſe with sharp Pinſons was violently plucked from his face, after that both his armes and his papes were likewiſe pluckt and drawn out with the ſame Inſtrument: To all them that ſtood looking upon it was an horrour to behold, and dolefull ſighs of his pains. Again to behold his patience, or rather the grace of God giving him the gift to ſuffer, it was a wonder. Thus quietly and conſtantly he endured in his torments, pronouncing, or in a manner ſinging the Verſes of the 115. Pſa. *Simulachra eorum ſunt argentum & aurm, &c. Their Images be ſilver and*

gold

gold the work only of mans hands, &c. The residue of his life that remained in his rent body was committed to the fire, and therewith consumed.

A certain godly Priest in *Suevia* being commanded to come and give good counsell to sixteen Countreymen that should be beheaded, afterward was bid himself to kneel down to have his head cut off, no cause nor condemnation further being laid against him, but only of meer hatred against the Gospel.

After that *George Sherter* had instructed the people in knowledge of the Gospel in *Rastat*, ten miles distant from *Saltzburg*, was accused of his adversaries, and put in prison, where he wrot a Confession of his Faith, he was condemned to be burned alive, but means was made that first his head should be cut off, and his body afterward be cast into the fire, going toward his death, he said crying aloud, that ye may know (said he) that I die a true Christian, I will give you a manifest sign, and so he did by the power of the Lord, for when his head was taken off from his shoulders, the body falling upon his belly, so continued the space while one might well eat an Egge, after that it softly turned it self upon the back, and crossed the right foot over the left, and the right hand over the left; at the sight whereof they which saw it were in a great marvell. The Magistrates which before had appointed to have burned the body after the beholding, seeing this miracl would not burn it, but buried it with other Christian mens bodies, and many by the same example were moved to believe the Gospel. Thus God is able to manifest the truth of his Gospel in the midst of persecution who is to be blessed for ever. Amen.

Giles of *Arasels* as he was brought to the place of burning, where he saw a great heap of Wood pyled, he required the greater part to be taken away, and be given to the poor, a little, said he, would suffice him.

him. Alſo ſeeing a poor man coming by, as he went, that lacked ſhooes, he gave his ſhooes unto him; better (ſaid he) ſo to do, then to have his ſhooes burnt, and the poor to perish for cold. Standing at the Stake, the Hang-man was ready to ſtrangle him before, but he would not, ſaying that there was no ſuch need that his pain ſhould be mitigated, for I fear not (ſaid he) the fire do therefore as thou art commanded. And thus the bleſſed Martyr lifting up his eyes to Heaven in the middle of the flame, was extinſted, to the great lamentation of all that ſtood by. After that time when the Friers of that City would go about for their Almes, the people would ſay, it was not meet for them to receive Almes with bloody hands. At this time alſo was great Perſecution in *Gaunt* and other parts of *Flanders*, as *Charles*, ths Emperor did lye in *Gaunt*, the Friers and Doctors there obtained that the Edict made againſt the *Lutherians* might be red openly twiſe a year, which being obtained, great perſecution followed, ſo that there was no City nor Town in all *Flanders*, wherein ſome either were not expulſed, or headed, or condemned to perpetuall priſon, or had not their goods confiſcat, neither was there any reſpect of Age or Sexe. At *Gaunt* eſpecially many there were of Head men which for Religion ſake were burned: Afterward the Emperor comming to *Bruſels* there was terrible ſlaughter and perſecution of Gods people, namely in *Brabant*, *Hennegow* and *Artoys*, the horrour and cruelty whereof is almoſt incredible, in ſo much that at one time, as good as two hundreth men and women together were brought out of the Countrie about into the City, of whom ſome were drowned, ſome burnt quick, ſome prively made away, others ſent to perpetuall priſon, whereby all priſons and towers were replenished thereabout with priſoners and captives, and the hands of the Hang-man tyred with

ſlaying and killing, to the great ſorrow of all them which knew the Goſpel; being now compelled either to deny the ſame or confirm it with their Blood.

Urſula and *Maria* virgins of noble ſtock were burned for the Goſpel in *Delden*, a Town in lower *Germany*, Firſt *Mary* being the younger was put to the fire where ſhe prayed ardently for her enemies, commending her ſoul to God. At whoſe conſtancy the Judges did greatly marvell. Then they exhorted *Urſula* to turn, or if ſhe would not, at leaſt that ſhe should requeſt to be beheaded. To whom she ſaid, that she was guilty of no error, nor defended any thing but which was conſonant to the Scripture in which she truſted, to preſerve unto the end. And as touching the kind of punishment, she ſaid she feared not the fire, but rather would follow the example of her dear Siſter that went before. This was marvelous that the executions could in no wiſe conſume their dead bodies with fire, but left them whole lying upon the ground white, which certain good Chriſtians privily took up in the night and burned: thus God many times sheweth his power in the midſt of Tribulations,

At *Dornick* in *Fanders*, *Marion* wife of *Adrian Tailjour*, for the Goſpell of Chriſt was burned quick, ſhe was incloſed in an iron grate formed in shape of a paſſie, was laid in the earth and burned quick. A certain Prince in *Germany* about *Hungary* or the parts of *Pannonia*, his name is not expreſſed, put out the eyes of a certain Prieſt in *Germany* for no other cauſe but for that he had ſaid the Maſſe to be no Sacrifice, in that ſenſe as many Prieſts do take it. Neither did the cruel Prince immediatly put him to death, but firſt keeped him in priſon a long time afflicting him with diverſe torments, then he was brought forth to be degraded, after a barbarous and tyrannous manner, firſt, they ſhaved the crown of

of his Head, then rubbed it with Salt that the blood came running down his shoulders. After that, they razed and paired the tops of his Fingers with cruel pain that no savour of the holy oyl might remain. At last the patient and godly Martyr four dayes after yeelded up his life and spirit.

Joannes Diazius a Spainyard Martyr was killed of his own brother at *Neoberge* in *Germany*.

In *Hungary* a certain godly Priest preached that the eating of flesh is not prohibited in the Scripture, for the which the cruel Bishop after he had imprisoned him certain weeks, caused him to be brought out and his body to be tyed over with Haires, Geese, and Hens, hanging round about him, and so the beastly Bishop made Dogs to be set upon him, which cruelly rent and tore whatsoever they could catch. And thus the good Minister of Christ beeing driven about the City with the barking of Dogs died and was Martyred. The sight whereof as it was lamentable to the godly, so it seemed ridiculous to the wicked, but within few dayes after the impious Bishop by the stroak of Gods just hand fell sick, and became horn mad, and so raving without sense or wit miserably died.

Great likewise was the persecution in *Bohemia* for two hundreth Ministers and Preachers of the Gospell were banished out of *Bohemia*, for preaching against the Superstition of the Bishop of *Rome*, and extolling the glory of Christ.

Besides these *Germanus* above specified and others a great number there was both in the Higher and Lower Countries of *Germany*, which were secretly drowned or buried, or otherwise in prison made away, whose names although they be not known to us, yet they are Registrated in the books of life. But leaving to speak any further of the Martyrs which suffered in *Germany* which were many,

we come to ſpeak of the French Martyrs. And becauſe it is impoſſible to name all that ſuffered for the cauſe of Chriſt we ſhall make choiſe to ſome ſelect ones.

The French MARTYRS.

AND firſt, *John Cornon* a husband man of *Maſcon* unlearned, but to whom God gave ſuch wiſdome that his judges were amazed when hee was condemned by their ſentence and burned.

Stephen Brune a husband man at the place of his burning, the wind roſe and blew the fire ſo from him as he ſtood exhorting the people, that he there continued about the ſpace of an hour, in manner not harmed or ſcarce touched with any flamme, ſo that all the Wood being waſted away, they were compelled to begin the fire again with new faggots and veſſels of oyl and ſuch other matter, and yet neither could he with all this be burned, but ſtood ſafe. Then the hangman took a ſtaffe and let drive at his head, to whom the holy Martyr being yet alive ſaid, when I am judged to the fire, do yee beat me with ſtaffes like a *Dog*, with that the hangman with his Pike thruſt him through the belly and the guts, and ſo threw him down into the fire and burned his body to aſhes, throwing away his aſhes afterward with the wind.

Conſtantinus a Citizen of *Rhone* with three other for the defence of the goſpel being condemned to be burned, were put in a dung Cart, who the reat rejoycing, ſaid that they were reputed here as excrements of this world, but yet their death was a ſweet odour unto God.

Aymond Dalvoy a Preacher of the Goſpel being accuſed to have teached falſe Doctrine, and having intilli-

intelligence that he was to be apprehended, was willed by his friends to flee and shift for himself, but he would not, saying that he had rather that he had never been born then so to doe. It was the office of a good shepherd (he said) not to flee in time of perill, but rather to abide the danger, least the flock be scattered, or least peradventure in so doing hee should leave some scruple in their minds thus to think that he had fed them with dreams and fables contrary to the word of God, therefore beseeching them to move him no more therein, he told them that he feared not to yeeld up both body and soul in the quarrel of that truth which hee had taught, saying with *St. Paul* that hee was ready not only to be bound for the testimony of Christ in the City of *Burdeaux* but also to die, the Somner came, and was in the City three days, during which time *Aymondus* preached three Sermons, the people in defence of their Preacher flew upon the Somner to deliver him out of his hands: But *Aymond* desired them not to stop his Martyrdom seeing that it was the will of God that he should suffer for him he would not (said he) resist. Then the Consuls suffered the Somner, and so *Aymond* was carried to *Burdeaux*, there he was accused and false witnesse brought in against him, all their accusation was only for denying purgatory; after long and miserable imprisonment he is put to death and burnt.

Frances Bonhard was said to be Secretary of the Cardinall of *Bellare*, who being also for the Gospel condemned, after his tongue was cut off, did with like constancy sustain the sharpnesse of burning.

The enemies of the Gospel seeing that these that were condemned to die at the place of the Execution, moved many with their speech, therefore they obtained a decree of the Judges that all which were to be burned, unlesse they recanted at the fire, should

have their tongues cut off, which Law diligently afterward was obſerved.

Michael Michelot a Taylour being apprehended for the Goſpels ſake, was judged firſt if he would turn to be beheaded, and if he would not turn then to be burned alive, who being asked whether of theſe two he would chooſe, anſwered, that he truſted that he which hath given him grace not to deny the truth, would alſo give him patience to abide the fire: He was burned at *Warden* by *Turney*.

Seven men and women of the City of *Langres* for the Word and Truth of Chriſt Jeſus were committed to the fire, wherein they died with much ſtrength and comfort, but eſpecially *Joan* which was *Simon Marshall* his Wife, being reſerved to the laſt place becauſe ſhe was the youngeſt, confirmed her Husband and all the other with words of ſingular conſolation, declaring to her Husband that they ſhould the ſame day be married to the Lord Jeſus to live with him for ever.

Anne Andebert an Apothecaries Wife, and Widow, going to *Geneva*, was taken and brought to *Paris*, and by the Counſell there judged to be burned at *Orleance*. When the Rope was put about her, she called it her Wedding girdle, wherewith she should be married to Chriſt. And as she should be burned upon a Saturday, upon Michaelmas-even, upon a Saturday (ſaid she) I was firſt married, and upon a Saturday I ſhall be married again. And ſeeing the Dung-cart brought wherein she should be carried, she rejoyced thereat, shewing ſuch conſtancy in her Martyrdome, and made all the beholders to marvell.

Among many other godly Martyrs that ſuffered in *France*, a ſtory of a poor Taylour of *Paris*, that dwelt in the Street of *St. Antony*, is not the leaſt and worſt to be remembred, his name is not expreſſed, he

he was apprehended of a certain Officer in the Kings houſe, for that upon a certain Holy-day he followed his Occupation, and did work for his living, before he was had to the Priſon the Officers asked him why he did labour and work, giving no obſervation of the Holy-day, to whom he anſwered, that he was a poor man living only upon his labour. And as for the day, he knew no other but the Sunday wherein he might not lawfully work for the neceſſity of his living, he is clapt into Priſon: word hereof coming to the Kings ears, the poor man was ſent for to appear, that the King might have the hearing of him, who being come before the King, the King commanded *Petrus Caſtellanus* Bishop of *Maſcon* to queſtion with him. The Taylour being entred, and nothing appalled at the Kings *Majeſty*, after his reverence done unto the Prince, gave thanks to God that he had ſo greatly dignified him being ſuch a wretch as to bring him where he might teſtifie his truth before ſuch a mighty prince. Then *Caſtellanus* entring talk began to reaſon with him touching the greateſt and chiefeſt matter of Religion. Whereunto the Tailyour without fear or any halting in his ſpeach, with preſent audacity, wit and memory ſo anſwered for the ſincere Doctrine and ſimple truth of Gods Goſpell as was both convenient to the purpoſe, and alſo to his Queſtions aptly and fitly correſpondent notwithſtanding the Nobles there preſent with cruell taunts and rebukes did what they could to dash him out of countenance, yet all this terrified not him, but with boldneſſe of Heart and free Liberty of Speech, he defended his cauſe, or rather the cauſe of Chriſt the Lord, neither flattering with their perſons, or fearing their threats, which was to them all a ſingular admiration to behold the ſimple poor Artificer to ſtand ſo firm and bold anſwering before the King to theſe Queſtions propounded againſt

him. Whereat when the King ſeemed to muſe with himſelf, as one ſomewhat amazed, and which might ſoon have been induced at that preſent to further knowledge, the egregious Bishop and other Courtiours ſeeing the King in ſuch a muſe, ſaid, he was an obſtinate and a ſtubborn perſon obfirmed in his own opinion. and therefore was not to be marvelled at, but to be ſent to the judges and punished, and therefore leaſt he ſhould trouble the eares of the ſaid King *Henry*, he was commanded again to the hands of the Officers that his cauſe might be informed, and ſo within few dayes after he was condemned by the high Steward of the Kings houſe to be burned alive. And leaſt any deep conſideration of that excellent fortitude of the poor man might further peradventure pierce the Kings mind, the Cardinalls and Biſhops were ever in the Kings ear, telling him that theſe *Lutherans* were nothing elſe but ſuch as carried vain ſmoak in their mouths, which being put to the fire would ſoon vanish. Wherefore the King was appointed himſelf to be preſent at his execution, which was sharp and cruel, before the Church of *Marie* the Virgin where it pleaſed God to give ſuch ſtrength and courage to his ſervant in ſuffering his Martyrdome, that the beholding thereof did more aſtonish the King then all the other did before. *Thomas Sanpaulinus* a Young Man of the Age of eighten years comming from *Geneva* to *Paris*, rebuked there a man for ſwearing, for the which cauſe he being ſuſpected for a *Lutherian*, was followed and watched whither he went, and was taken and brought before the Counſell of *Paris*, and put in Priſon, where he was racked and miſerably tormented, to the intent he should either change his opinion, or confeſſe others of his profeſſion, his torments and rackings were ſo ſore through the ſetting on of Mallard and another Sorboniſts, that the

ſight

ſight thereof made *Auberius* one of the Counſel, a cruell and vehement enemy againſt the Goſpel, to turn his back, and wept. The young man when he had made the tormenters weary with racking, & yet would utter none, at laſt was had to *Maubels* Place in *Paris* to be burned, where he being in the fire, was plucked up again upon the Gibbet, and asked whether he would turn. To whom he ſaid, that he was in the way toward God, and therefore deſired them to let him go. Thus this glorious Martyr remaining inexpugnible, glorified the Lord with conſtant confeſſion of his truth.

Nicholas Nayle a Shoemaker comming to *Paris* with certain fardels of Books was there apprehended who ſtoutly perſiſting in confeſſing the truth was tryed with his ſundry torments to utter what followes he had beſides of his profeſſion ſo cruelly that his body was diſſolved almoſt one joynt from another, but ſo conſtant he was in his ſilence that he would expreſſe none. As they brought him to the Stake, firſt, they put a gage or piece of wood in his mouth which they bound with Cords to the hinder part of his head ſo hard, that his mouth on both ſides guſhed out with blood, and diſfigured his face monſtruouſly; by the way they paſſed an Hoſpitall, where they willed him to worship the *Picture* of St. *Mary* ſtanding at the Gate: But turned his back as well as he could, and would not, for the which the blind people was ſo grieved, that they would have fallen upon him. After he was brought to the fire, they ſo ſmeared his body with Fat and Brimſtone, that at the firſt taking of the fire, all his skin was parched, and the inward parts not touched, with that the Cords burſt which were about his mouth, whereby his voice was heard in the midſt of the flamme praiſing God, and ſo the bleſſed Martyr departed. One of the Parliament ſeeing the great zeal and patience of

the Martyrs at their burning, ſaid that way not to be beſt to bring the Lutherans to the fire, for that would do more hurt then good.

A Carpenter, and another a Poynt-maker, going to Execution to be burnt for the profeſſion of the Goſpel, their tongues were commanded to be cut off, and being cut off, there appeared a marvellous work of the Lord, for nevertheleſſe that their tongues were taken from them, to the intent they ſhould not ſpeak, yet God gave them utterance, their tongues being cut out, to ſpeak at their death, ſaying, we bid ſin, the fleſh, the world and the devil farewell for ever, with whom never we ſhall have to do hearafter. Diverſe other words they ſpake beſide, which the people did hear and note: At laſt when the Tormenter came to ſmear them with Brimſtone and Gun-powder, go to ſaid *Filiolus*, ſalt on, ſalt on the rotten and ſtinking fleſh; finally, as the flamme came burſting up their faces they perſiſting conſtant in the fire, gave up their lives, and finiſhed their Martyrdome.

There was at *Montpelliers* in the year of God 1554. a certain Sheer-man or Cloath-worker, who had been long in durance for Religion, but at length for fear and infirmity he revolted. To whom it was injoyned by the Judges to make publick Recantation, and to be preſent alſo at the burning of *Alencon*, who was condemned to death. At the beholding of whoſe death and conſtancy, it pleaſed God to ſtrike in this man ſuch boldneſſe, that he deſired the Judges that either he might be burnt with this *Alencon*, or elſe be brought again to Priſon, ſaying, that he would make no other Recantation but ſo: wherefore within three dayes after he was likewiſe condemned to the fire, and burned in the Town aforeſaid.

There was a rich Merchant in *Paris*, who ſaid in jeſt to the Friers of S. *Frances*, ye wear a Rope about your

your bodies becauſe St. *Francies* once ſhould have been hanged, and the Pope redeemed him upon this condition that all his life after he ſhould wear a Rope: Upon this the *Franciſcan* Friers of *Paris* cauſed him to be apprehended and laid in Priſon, and ſo Judgement paſſed upon him that he ſhould be hanged, but he to ſave his life was contented to recant, and ſo did. The Friers hearing of his Recantation commended him, ſaying, if he continued ſo he ſhould be ſaved, and ſo calling upon the Officers, cauſed them to make haſt to the Gallows to hang him up while he was yet in a good way (ſaid they) leſt he fall again. And ſo was this Merchand notwithſtanding his Recantation hanged for jeſting againſt the Friers.

To this Merchand may alſo be adjoyned the Brother of *Tamer*, who when he had before profeſſed the truth of the Goſpel, and afterward by the counſell and inſtruction of his Brother was removed from the ſame, fall in deſparation and ſuch ſorrow of mind, that he hanged himſelf. As one *Thomas Galbergue* was in the flamme at *Tourney*, the Warden of the Friers ſtood crying, Turn *Thomas*, yet it is time, remember him that came at the laſt hour. To whom he cryed out of the flamme with a loud voice, and I truſt to be one of that ſort: and ſo calling upon the Name of the Lord gave up his ſpirit, As two Martyrs at *Burdeaux* were in the flamme and almoſt conſumed in the fire to aſhes, ſuddenly without matter or cauſe ſuch a fear fell upon them at the execution, that the Juſtices & the people, notwithſtanding that they had the Gates locked to them, and were defenced with all manner of weapons about them not knowing wherefore, took them to their legs, in ſuch haſte flying away, that they overran one another. The Pior of St. *Antonies* fell down ſo that a great number went over him. The Judge *Pontack* on his

Male

Mule with his red robe flying as the other did, was overthrown with the preasse in the street, in such sort that he was fain to be carried to Pichons house a widow, and there cryed within, hide me, save my life, I am dead, my friends, hide my Mule that no man see her nor know her, briefly such was the fear which came from them, that every man shut up their houses. After the fear was past, every man asked what the matter was, but none could tell, neither could the enemies of Gods truth perceive who was he that put them so to the flight and fear without any semblance of any adversary about them, *Impius fugit & nemo persequitur.*

Of the cruell Massacre in FRANCE. *Anno* 1572.

THere was at this time a marriage to bee between the Kings Sister and the Prince of *Navar.* To this pretended Marriage it was divised that all the chiefest Protestants of *France* should be invited and meet in *Paris*, being met and conveened that same night of the Marriage, Souldiours were appointed in diverse places of the City to be ready at a watch-word, to break in into the Protestants houses; at which watch-word given, they brust out to the slaughter of the Protestants, first beginning with the Admirall who was slain in his bed, and thrown out at a window into the street, where his head being first striken off and embalmed with Spices to be sent to the Pope. At this time there was slain in three dayes above ten thousand Men and Women, old and young of all sorts and conditions, yea, and slew all the Protestants they knew or could find within the city Gates inclosed. So great was the rage of the Heathenish persecution that not only the Protestants, but also certain whom they thought indifferent Papists

piſts, they put to the ſword in ſteed of Proteſtants, In the number of them that were ſlain of the more learned ſort was, *Petrus Ramus*, *Lumbinus*, and others. And not only within the Walls of Paris was this uproar contained, but extended further into other Cities and quarters of the Realm, eſpecially *Lyons*, *Orleance*, *Tholous* and *Roan*. In which Cities it is almoſt incredible, nor ſcarſely ever heard of in any Nation, what cruelty was ſhewed, what numbers of good Men were deſtroyed, in ſo much that within the ſpace of one month thretty thouſand at leaſt of Religious Proteſtants are numbred to be ſlain. Furthermore here is to bee noted, that when the Pope firſt heard of this bloody ſtir, he with his Cardinals made ſuch joy at *Rome* with their proceſſion, with their Gun-ſhot and ſinging *Te Deum*, that in honour of that lawful feſtival Act, a Iubile was commanded by the Pope with great indulgence and much Solemnity, whereby thou haſt here to diſcern and judge with what ſpirit and charity theſe Catholicks are moved to maintain their Religion withall, which otherwiſe would fall to the ground without all hope of recovery. Likewiſe in *France* no leſſe rejoycing there was, the King commanding publick proceſſions through the whole City to be made with Bone-fires, Ringing and ſinging, where the King himſelf with the Queen his Mother and his whole Court reſorting together to the Church, gave thanks and laud to God for that ſo worthy victory archieved upon St. *Bartholomews* Day againſt the Proteſtants whom they thought to be utterly overthrown and vanquiſhed in all the Realm for ever. And in very deed to mans thinking, might appear no leſſe after ſuch a deſtruction of the Proteſtants, having loſt ſo many worthy and noble Captains as then were cut off, whereupon many for fear revoking their Religion returned to the Pope; diverſe fled out of the Realm,

ſuch

ſuch as would not turn, kept themſelves ſecret, durſt not be known or ſeen, ſo that it was paſt all hope of man that the Goſpel should ever have any more place in *France*, but ſuch is the admirable working of the Lord, where mans help and hope moſt faileth, there he sheweth his ſtrength and helpeth, as here is to be ſeen and noted by ſtirring up *Rochel* to ſtand to the defence of their Religion againſt the Kings power, by whoſe example certain Cities hearing thereof, took no little courage to do the like, as *Mountaban* and others who being confederat together, exhorted one another to be circumſpect, and take good heed of the falſe diſſembling practiſes not to be truſted of the mercileſſe Papiſts, intending nothing but blood and deſtruction. *Rochel* ſtanding to the defence of their lives and conſciences, and to adventure the worſt, whereupon began great ſiege and battery to be laid againſt *Rochell* both by ſea and land, which was *Anno* 1572. The whole power of *France* is ſet againſt *Rochel*. Thus the whole power of *France* being gathered againſt one power town, had not the mighty hand of the Lord ſtood on their ſide, it had been impoſſible for them to eſcape. During the time of this ſiege which laſted about ſeven months, what skirmiſhes and conflicts were on both ſides, it would require a long tractation, In all which aſſaults ever the Popes Catholicks had the worſt. Concerning the firſt aſſault thus I find written that within the ſpace of 26. dayes were charged againſt the walls and houſes of *Rochel* to the number of thretty thouſand ſhot of iron Bullets and globes, where by a great breach was made for the adverſary to invade the city, but ſuch was the courage of them within not men only, but alſo of Women, Matrons and maids, with ſpites, fire and ſuch other weapons that came to hand, that the adverſary was driven back, with no ſmal ſlaughter of their Souldiours. Likewiſe in the

the ſecond aſſault 2000. great field pieces were laid againſt the Town whereupon the adverſary attempted the next day to invade the Town, but through the induſtry of the Souldiers and citizens and alſo of women and maids the invaders were forced at length to flee away faſter then they came. No better ſucceſſe had all the aſſaults that followed. Many were the tokens of Gods gracious dealings with them during the time of the ſiege, and amongſt the reſt this was very memorable at *Rochel*, whereas the poorer ſort began to lack corn and victual, there was ſent to them every day in the River (by the hand of the Lord, no doubt a great multitude of fish called Surdones) which the poor people did uſe in ſtead of bread: Which fish the ſame day as the ſiege brake up, departed and came no more, teſtified by them which were preſent there in *Rochel* all the time. The King in end being weary of thoſe chargeable wars, there was a peace agreed and concluded between the King and the Proteſtants of *Rochel*, in which were included other Cities of the Proteſtants, granting to them benefite of peace, and liberty of Religion. The next year following, died *Charels* the 9. the French King and the Cardinal of *Lorain* brother to *Guiſe*. The King died of the age of 25. years, and the manner of his death is to be noted. The conſtant report ſo goeth that his blood guiſhing out by diverſe parts of his body, he toſſing in his bed, and caſting out many horrible blaſphemies, laid upon pillows with his heals upward and head downward, voyded ſo much blood at his mouth, that in few hours he dyed. Which ſtory if it be true as is recorded and teſtified, may be an ſpectale and example to all perſecuting Kings and Princes polluted with the blood of Chriſtian Martyrs.

The cruel Perſecution and Bloody Bouchery of the MERINDOLIANS.

FOllows the Tragicall Perſecution, and horrible murther of the faithfull flock of Chriſt, inhabiting in *Merindol* in the Countrey of *Province* in *France*; this people of a long continuance and cuſtome had refuſed the Biſhop of *Rome* his Authority, and obſerved ever a more perfect kind of Doctrine then others, delivered them from the Father to the Son ever ſince the year of our Lord 1200. for this cauſe they were often accuſed, and complained of to the King, as contemners and deſpiſers of the Magiſtrats, and Rebels; they were oftentimes perſecuted, and many put to death for their Profeſſion; in end the Court or Parliament at *Province* gave out a cruell ſentence againſt *Merindol*, and condemned all the Inhabitants to be burned, both Men and Women, ſparing none, no not the little Children and Infants, the Town to be razed, and their Houſes to be beaten down to the ground; alſo their trees to be cut down, as well Olive-trees as all other, and nothing to be left, to the intent it ſhould never be inhabited again, but remain as a Deſert or Wilderneſſe. The violence and execution of this cruell and bloody ſentence was for a time reſtrained, and the rage of the adverſaries repreſſed, till *Minerius* a bloody perſecuter, and the Kings Lievtenant of *Province*, forged a moſt impudent lye againſt theſe innocent Chriſtians, giving the King to underſtand that they of *Merindol*, and all the Countrey near about, to the number of twelve or fifteen thouſand, were in the field in Armour; with their Enſigne diſplayed, intending to take the Town of *Mansfield*, and make it one of the Cantons of the *Switzers*, and to ſtay

this

this enterprise; he said it was necessary to execute the Arrest *manumilitari*, and by this means he obtained the Kings Letters Patents though the help of the Cardinall of *Tournon*, commanding the sentence to be executed against the *Meridolians*, notwithstanding the King had before revoked the said sentence, and given strait commandement that it should no wayes be executed. After this he gathered all the Kings Army which was then in *Province*, ready to go against the Englishmen, and took up all besides that were able to bear Armour in the Chief Towns of *Province*, and joyned them with the Army which the Popes Legat had Levied for that purpose in *Avinion*, and all Countries of *Venice*, and imployed the same to the destruction of *Merindol*, *Cabriers*, and other Towns and Villages, to the number of 22. giving Commission to his Souldiers, to spoyl, ransack, burn and destroy all together, and to kill Man, Woman, and child, without all mercy, sparing none, no otherwise then the Infidels and cruel Turks have dealt with the Christians So *Merindol* without any resistance, was taken, ransacked, burnt, razed, and laid even with the ground, and killed all, both young and old whom they found in the Town. When he had destroyed *Merindol*, he laid siege to *Cabriers*, and battered it with his Ordinance, but when he could not win it by force, he with the Lord of the Town, and *Powling* his chief Captain, perswaded with the Inhabitants to open their Gates, solemnly promising that if they would so do, they would lay down their Armour, and also that their cause should be heard in Judgement with all equity and justice, and no violence or injury should be shewed against them. Upon this they opened their Gates, and let in *Minerius*, with his Captains, and all his Armie; but the Tyrant when he was once entred, falsified his promise, and raged like a

Beast,

Beaſt, for firſt of all he picked out about thirty men, cauſing them to be bound and carried into a Meadow near to the Town, and there to be miſerably cut and hewn in pieces by his Souldiers; then becauſe he would not leave no kind of cruelty unattempted, he alſo exerci ed outrage and fury upon the poor ſilly women, and cauſed fourty of them to be taken, of whom diverſe were great with child, and put them into a Barn full of Straw and Hay, and cauſed it to be ſet on fire at four corners: And when the ſilly women running to the great Window where the Hay is wont to be caſt into the Barn, would have leaped out, they were keeped in with Pikes and Halberds; then there was a Souldier, which moved with pity at the crying out and lamentation of the Women, opened a door to let them out, but as they were comming out, the Tyrant cauſed them to be ſlain and cut in pieces, opening their bellies that the children fell out whom they trod under their feet, with many other cruel and barbarous acts againſt the poor innocents. This done, this Tyrant more cruel then ever was *Herod*, commanded one of his Captains, with a Band of Ruffians, to go into the Church (where was a great number of Women, Children, and young Infants) to kill all whom he found there, which the Captaine at the firſt refuſed to do, ſaying that were a cruelty unuſed among men of War: Whereat *Minerius* being diſpleaſed, charged him upon pain of Rebellion and diſobedience to the King, to do as he had commanded him. The Captain fearing what might enſue, entreth with his men and deſtroyed them all, ſparing neither young nor old.

We are not here to paſſe by the fearfull Jugement of God that fell upon *Minerius* the cruel Perſecuter of thir innocents, being ſtricken with a ſtrange kind of bleeding at the lower parts, in manner of a bloody

Flix,

Flux, and not being able to avoid any Vrine, thus by little and little his Guts within him rotted, and when no Remedy could be found for this terrible diſeaſe, and his Intrals now began to be eaten of Worms, a certain famous Chirurgeon named *La Motte*, which dwelt at *Arles*, (a man no leſſe Godly then expert in his Science) was called for, who after he had cured him of this difficulty of making Water, and therefore was in great eſtimation with him, before he would proceed further to ſearch the other parts of his putrified body, and to ſearch out the inward cauſe of his Maladie, he deſired that they which were preſent in the Chamber with *Minerius* would depart a little aſide: Which being done, he began to exhort *Minerius* with earneſt words, ſaying, how the time now required that he ſhould ask forgiveneſſe of God by Chriſt for his enormous crimes and cruelty in ſhedding ſo much innocent blood, and declared the ſame to be the cauſe of this ſo ſtrange profuſion of blood comming from him. Theſe words being heard, ſo pierced the impure conſcience of this miſerable wretch, that he was therewith more troubled then with the agony of his diſeaſe, in ſo much that he cryed out to lay hands upon the Chirurgeon as an Heretick; *La Motte* hearing this, eſtſoones convyed himſelf out of ſight, and returned again to *Arles*, notwithſtanding it was not long but he was ſent for again, being intreated by his friends, and promiſed moſt firmly that his comming ſhould be without any perill or danger, and ſo with much adoe he returned again to *Minerius*, raging and caſt out moſt horrible and blaſphemous words, and feeling a fire which burnt him from the Navel upward, with extream ſtinck of the lower parts, finished his wretched life, whereby we have notoriouſly to underſtand that God through his mighty arm at length confoundeth ſuch perſecuters of his innocent and faithfull

full ſervants, and bringeth them to nought, to whom be praiſe and glory for ever.

The Perſecutions of the WALDENSES, Or, WALDOYES.

THe *Waldenſes*, otherwiſe called *Pauperes de Lugduno*, have their beginning of one *Petrus Waldus* Citizen of *Lyons*, their firſt teacher and inſtructer, by violence of perſecution being driven out of *Lyons*, were diſperſed abroad in diverſe Countreys, of whom ſome fled to *Maſſilia*, ſome to *Germany*, *Livonia*, *Bohemia*, *Calabria*, and *Apulia*, diverſe ſtrayed to the Countreys of *France*, eſpecially about *Province* and *Piemont*, of whom came theſe *Merindolians* above mentioned; they which were of the Countrey of *Tolouſa*, of the place where they frequented, were called *Albii*, or *Albigenſes*. Againſt the which *Albigenſes*, Friers *Dominicus* was a great doer, labouring and Preaching againſt them ten years together, and cauſed many of them to be burned. And albeit great was their Perſecution in all parts where they were ſcattered, yet could they never be utterly deſtroyed, nor yet compelled to yeeld to the ſuperſtitious and falſe Religion of the Church of *Rome*, but ever abſtained from their corruption and Idolatry as much as was poſſible, and gave themſelves to the word of God, as a Rule both truly to ſerve him, and to direct their lives accordingly.

It happened that *John Martin* of *Briqueras*, a mile from *Angrogne*, which vaunted every where that he would ſlit the Miniſters noſe of *Angrogne*, was aſſaulted by a Wolf, which bit off his noſe, ſo that he died thereof mad. This was commonly known to all the Town thereabout; this was the juſt hand of God upon this Perſecutior.

As

As the President of St. *Julian* comming to *Angrogne* to vex the people there, by the way he enquired for one dwelling at St. *Johns* near to *Angrogne* and examined him whether he had not baptized his child at Angrogne, and wherefore he had so done: The poor simple man answered that he had baptized his child at Angrogne, because baptisme was there ministred according to the institution of Christ. Then the President in a great rage commanded him in the Kings name to baptize his child again or else he should be burnt. And here we see how the Papists play the Anabaptists. The poor man desired the President that he might be suffered to make his prayer to God before he should make answer thereunto, which after he had done in the Hall before all the company there present he, required the President that he would writ and signe it with his own hand, that he would discharge him before God of the danger of that offence if he should baptize his child again, and that he would take the perrill upon him and his. The President hearing this was so confounded that he spake not one word a good while after. Then said he in a great fury, away thou villan out of my sight, and after that he never was called again any more.

Barbarous was the cruelty that the enemies of the Gospel did to a good Minister of St. *German* in the valley of *Perouse*, they sent a company of Ruffians by night who brought him out of his house and after sore imprisonment they put him to a cruel death, for they rosted him by a small fire, and when half his body was burnt, he confessed and called upon the Lord Jesus with a loud voice; In all these parts at this time was great Persecution, great robbery and spoyling of mens goods and lives.

In their cruel outrages against those innocent people of the *Waldoyes* this is not to be passed by. A certain

certain old man about threescore years of age, whose name was *Odut Gemet*, being apprehendit of them suffered a strange and cruel death, for when they had bound him, they took all kind of beasts, which live in horse dung called in French *Fscarborz* and put them unto his navel, covering them with a Dish, the which within a short space, pierced into his belly and killed him. In that fight between the lord of *Trinity* & the *Angronguians* there were burned about 1000 houses of *Angrogne*. And here is not to be forgotten that they often times set fire upon the two Temples of *Angrogne* where the word of God was preached, but they could never burn them. A notable miracle of God in keeping the temples of the Gospel from burning: So did they also to the Ministers house, which notwithstanding remained whole, the houses round about, being all consumed with fire. That day none of *Angrogne* was slain or hurt, saving only one that was hurt in his thigh. There were in all *Angrongne* but two that were enemies to the word of God, which that same day were slain by the souldiers, not in the cõbat but for their riches they had about them as they were running away. The one of them was a very covetous wretch and had great store of gold and silver, and would spend nothing either to help himself, or succour others, no not his poor parents. All this was spoiled by the souldiers with a hundreth or two hundreth, Crowns besides, which he had about him. Besides these two there was not one of *Angrogne* slain that day.

In the overthrow of the Lord of *Trinity* his Army by the *Walloyes*, the rest that retired cryed out with a loud voice, God fighteth for them, and we do them wrong. The next day one of the principall Captains of the Army surrendred his charge to the Lord of *Trinity*, saying unto him that he would never fight against this people any more, & upon that he departed.

departed. It is a marvelous thing and worthy of perpetuall memory that in that combat there were but two of the *Waldoyes* slain and two hurt, through the whole country of *Piemont* every man said God fighteth for them. One of the Captains confessed that he had been at many fierce assaults and combats, and sundry battels foughten, but yet he never saw souldiers so faint-hearted and amazed, yea the souldiers themselves told him they were astonished that they could not strike. Moreover they said, that this people never shot but they hurt and killed some of the Souldiers. Some other said, that the Ministers by their prayers conjured and bewitched them that they could not fight, and indeed wondrous is it and marvelous are the judgements of God, that notwithstand so many combats and conflicts, so great assaults, and adventures so much and so terrible shot continually made against this poor people, yet all in a manner came to no effect, so mightily Gods holy power wrought for his people. In end after many battels and conflicts there is agreement made up and agreed upon between the Lord of *Raconis* on the part of the Duke of *Savoy* his Highnesse their Master; and them of the valleys of *Piemont* called *Waldoyes* through the mediation of the Dutchesse, The first Article is a promise of forbearing armour against his Highnesse. 2. That it shal be lawfull for them of *Angrongron* and the rest of the valleyes to have their congregations, sermons and others ministers of their Religion in places accustomed 3. The goods already sealed as forefault shal be restored to all the inhabitants of the said valeyes, all their franchizes, freedoms and priviledges shall be restored and confirmed to them. The Masse and other service after the usage of *Rome*, shall be keeped in all the Parishes of the said valleyes where the Sermons, Assemblies, and other ministers of their Religion are made, but none shal be compelled

be

to be preſent thereat, nor to Miniſter aid or favour to ſuch as ſhall uſe that ſervice. Furthermore his highneſſe ſhal ſet ordour to ſtay all troubles, inconveniences, ſecret conſpiracies of wicked perſons after ſuch ſort that they ſhal remain quietly in their religion with many other articles, which for obſervance was ſubſcribed by the Lord *Raconis* and the Commiſſioners ſent from their commonalities and their *Miniſters*.

This accord being thus made and paſſed by the means of the Ducheſſe of *Savoy*, the poor *Waldoys* have been in quiet untill this preſent, and God of his infinit goodneſſe having delivered them out of ſo many troubles and conflicts, hath ſet them at liberty to ſerve him purely, and with quietneſſe of conſcience.

To theſe forrain matters aforeſaid, we will alſo adjoyn the Hiſtory of a certain Jew, who dwelling in the City of *Conſtantinople*, and there received the Sacrament of Baptiſm, was converted and became a good Chriſtian. When the Turks underſtood thereof, they were vehemently exaſperated againſt him, that he forſaking his Jewiſhneſſe, ſhould be regenerat to the Faith of Chriſt, and fearing leſt his converſion ſhould be a detriment to their Mahometicall Law, they ſought means how to put him to death, which in ſhort time after they accomplished. And for the greater infamy to be done unto the man, they caſt his dead Corps into the ſtreets, commanding that no man ſhould be ſo hardy as to bury the ſame; wherein the marvellous glory and power of God appeared, for the dead Corps lying ſo by the ſpace of nine dayes in the midſt of the ſtreets, retained ſo his native collour, and was ſo freſh, without any kind of filthineſſe and corruption, and alſo not without a certain pleaſant and delectable ſcent or odour as if it had been lately ſlain, or rather not ſlain at all, which

which when the Turks beheld, they were thereat marvellously astonished, and being greatly afraid, they themselves took it up and carried it to a place near without the Town, and buried it.

The Spanish MARTYRS.

WE come now to speak of the Spanish Martyrs: And first of all there was one *Franciscus San Romanus* a Marchand at *Bruges*, laid in dark Prison under the ground; oft and many times he was called for to Examination, where he suffered great injuries and contumelies, but ever remained in his conscience firm and unmoveable. The Articles whereupon he stood, and for which he was condemned, were these; First, that life and salvation in the sight of God commeth to no man by his own strength, works or merits, but only by the free mercy of God in the blood and Sacrifice of his Son our Mediator. That the Sacrifice of the Masse, which the Papists do account available *ex opere operato*, for remission of sins both to the quick and dead, is horrible blasphemy. That Auricular Confession with the numbering up of sins, that satisfaction, Purgatory, Pardons, Invocation of Saints, worshipping of Images, be meer blasphemy against the Living God. Item, that the Blood of Christ is prophaned and injured in the same afore said. After that the Inquisitors perceived that by no means he could be reclaimed from his Assertions, they proceeded at last to the sentence, condemning him to be burned for an Heretick.

Many other Malefactors were brought also with him to the place of Execution; but all they were pardoned and dismissed, he only for the Gospel being odious to the whole world was taken and burned, here *Barrabas* was delivered, and Christ taken. As

he was led to the place of ſuffering, they put upon him a Mitre of Paper, painted full of Red Devils, after the Spaniſh guiſe. Furthermore as he was brought out of the City Gate to be burned, there ſtood a Wooden Croſſe by the way, whereunto *Frances* was required to do homage, which he refuſed anſwering that the manner of Chriſtians is not to worſhip Wood, and he was (ſaid he) a Chriſtian. Hereupon aroſe great clamour among the vulgar people, for that he denyed to worſhip the Wooden Croſſe; but this was turned incontinent to a miracle. Such was the blind rudeneſſe of that people, that they did impute this to the Divine vertue, as given that Croſſe from Heaven, for that it would not ſuffer it ſelf to be worshipped of an Heretick and immediatly for the opinion of that great miracle, the multitude with their ſwords did hew it in pieces, every man thinking himſelf happy that might carry away ſome chip or fragment of the ſaid Croſſe. When he was come to the place where he ſhould ſuffer, the Friers were buſie about him, to have him recant, but he continued ever firm: As he was laid upon the heap of Wood, and the fire kindled about him, he began a little at the feeling of the fire to lift up his head toward Heaven, which when the Inquiſitors perceived, and hoping that he would recant his Doctrine, they cauſed him to be taken from the fire, but when they perceived nothing leſſe in him, the Adverſaries being fruſtrate of their expectation, willed him to be thrown in again, and ſo he was immediatly diſpatched. After that the Martyrdome of this bleſſed man was thus conſumat, the Inquiſitors proclaimed openly he was damned in Hell, and that none ſhould pray for him, yea, and that all were Hereticks who doubted of his damnation, Neverthelſſe certain of the Emperors Souldiers gathered of his aſhes. Alſo the English Ambaſſadour procured

a portion

a portion of his bones to be brought unto him, knowing right well that he died a Martyr, yet this could not be so secretly done, but it came to the ears of the Inquisitors, and of the Emperor. Wherefore the Souldiers going in great danger of life, were committed to Prison. Neither did the Ambassadour himself escape clear from the danger of the Popes scourge, for he was for the same sequestered from the Court, and commanded to be absent for a space.

Rochus at St. *Lucar* in *Spain* was by his science a Carver or grover of Images, who as soon as he began first to taste the Gospel, he fell from making such Images as use to serve for idolatry in temples, and occupied himself in making seals, save only that he keeped standing on his stall an image of the virgin *Mary* artificially graven for a sign of his occupation. It happned unhappily that a certain Inquisitor passing by him in the street, and beholding the carved Image asked of *Rochus* what was the price thereof, which when *Rochus* did set (not willing belike to sell it) the Inquisitor bad him scarce half the money. The other answered again that he could not so live of that bargain; but still the Inquisitor urged him to take his offer. To whom *Rochus* again, it shall be yours (said he) if ye give me that which my labour and charges stand me in, but of that price I cannot afford it, yet had I rather break it in pieces, yea saith the Inquisitor break it, let me see thee *Rochus*, with that he took up a chissel and dashed it upon the face of the Image wherewith the nose or some other part of the face was blemished. The Inquisitor seing that cryed out as he were mad and commanded *Rochus* forthwith into prison. To whom *Rochus* cryed again that he might do in his works what he listed. And if the workmanship of the image were not after his fantasie what was that to them. But all this could not help *Rochus*, but within three dayes after, sen-

tence was given upon him that he should be burned and so was he committed to the Executer. As *Rochus* was entering the place there to be burned, he cryed with a loud voice, asking among the multitude which there stood by, if any man of *Flanders* were there: It was answered, Yea, and also that there were two Ships already fraught and appointed to sail to *Flanders*. Then said he, I would desire some of them to signifie unto my father dwelling in *Antwerp*, that I was burned here in this City, and for this cause which ye all have heard. And thus after his prayers made to God, this good man being wrongfully condemned after his godly life made this blessed end. And thereafter a certain *Spaniard* coming to *Antwerp*, made diligent Inquisition there among the Image-makers to find out the Parents of this *Rochus*, and signified to them what had happened toward their son, as hath been by his said Parents and friends declared: And the Father at the hearing of the said message for sorrow thereof died shortly after, many were imprisoned and died in prison.

The execrable Inquisition of SPAIN.

THe cruell and barbarous Inquisition of *Spain*, first begun by King *Ferdinandus*, and *Elizabeth* his Wife, and was instituted against the Jews, which after their Baptism, maintained again their own Ceremonies, that now it is practised against them that be never so little suspected to favour the verity of the Lord; the *Spainards*, and especially the great Divines there, do hold that this holy and sacred Inquisition cannot erre, and that the holy Fathers the Inquisitors cannot be deceived. Three sorts of men most principally be in danger of these Inquisitors, they that be greatly rich, for fear the spoil of their goods,

goods, they that be Learned, because they will not have their misdealings and secret abuses to be espied and detected; they that begin to increase in honour and dignity, lest they being in Authority should work them some shame or dishonour. The abuse of the Inquisition is most execrable; If any word shall passe out of the mouth of any, which may be taken in evill part, yea, and though no word be spoken, yet if they bear any grudge or ill-will against the Party, incontinent they command him to be taken, and put into an horrible Prison, and then find out crimes against him at leasure, and in the mean time, no man living is so hardy once to open his mouth for him. If the Father speak on word for his child he is also taken and cast into Prison as a favourer of Hereticks; neither is it permitted to any Person to go into the Prison, but there he is alone in such a place where he cannot see so much as the ground where he is, and is not suffered either to read or write, but there endureth in darknesse palpable, in horrours infinite, in fear miserable, wrestling with the assaults of death. And moreover, to these distresses and horrours of the Prison, the injuries, threats, whippings and scourgings, Irons, Tortures and Racks which they endure; And thus are they detained there, some many years, and murthered by long torments, and whose dayes together entreated much more cruelly (out of all compassion) then if they were in the Hang-mans hand to be slain at once. During all this time what is done in the Processe no person knoweth but only the Holy Fathers, and the Tormenters which are sworn to execut the Torments, &c. By the vigour and rigour of this Inquisiton, many good true servants of Jesus Christ, have been brought to death, especially in the latter years, since the Raign of Queen *Elizabeth*.

In the Town of *Valedolid*, where commonly the

Counsell of the Inquisition is wont to be keeped, the Inquisitors had brought together many Prisoners, both of high and low estate, to the number of thirty, also the Coffin of a certain Noble-woman, with her Picture lying upon it, which had been dead long before; there to receive Judgement and Sentence. To the hearing of which sentence, they had ordained in the said Town there might be Theaters or Stages: Upon the first was placed Dame *Jane*, sister to King *Philip*, and chief Regiment of his Realms: Also Prince *Charles*, King *Philips* son, with other Princes and Estates of *Spain*. Upon the other Scaffold mounted the Archbishop of *Sivill*, Prince of the Synagogue of the Inquisitors, with the Counsel of the Inquisition, also other Bishops of the Land, and the Kings Counsel with them. After all were set and placed in great pomp, were brought forth (as a spectacle and triumph) the poor servants and witnesses of Jesus Christ, to the number of thirty, clothed with their *Sanbenito* as the *Spaniards* do call it, which is a manner of Vesture of yellow Cloath, comming both before them and behind them, spangled with red Crosses, having burning Clerges in their hands, also before them was born a Crucifix covered with black Linnen-cloath in token of mourning: Moreover, they which were to receive the sentence of death, had Miters of Paper upon their heads which the *Spaniards* call *Coracas*: After this followed a Sermon made by a Dominick Frier, which endured about an hour. After the Sermon was finished, the Procurator Generall, with the Archbishop, went to the Stage where the Princes and Nobles stood, to Minister a solemn Oath unto them upon the Crucifix painted in the Masse Book, the tennor, of which Oath was this, Your Majesties shall swear that ye will favour the holy Inquisition, and also give your consent unto the same, and not only

only that ye ſhall by no manner of way hinder and impeach the ſame, but alſo ye ſhall imploy to the uttermoſt of your help and endeavour hereafter to ſee all them to be executed which ſwerve from the Church of *Rome*, and adjoyn themſelves to the *Lutherian* Hereticks, without all reſpect of any perſon or perſons, of what eſtate, degree, quality, or condition ſoever they be. Item, your Majeſties ſhall ſwear that ye ſhall conſtrain all your Subjects to ſubmit themſelves to the Church of *Rome*, and to have in reverence all the Laws & Commandements of the ſame. And alſo to give your aid againſt all them whoſoever ſhall hold of the Hereſie of the *Lutherians*, or take any part with them. After the Oath, the Archbiſhop lifting up his hand, gave them his Benediction, ſaying God bleſſe your Highneſſe, and give you long life. In end the poor Captives & Priſoners were called out, the Procurator-Fiſcall, or the Popes great Collector, firſt beginning with Doctor *Cacalla*, this Doctor *Cacalla* was a Frier of *Auſtines* Order, a Prieſt of the Town of *Valedollid*, and Preacher ſometimes to the Emperor *Charles* the fifth, a man well accounted of for his learning, who, for that he was thought to be as the Standard-bearer to the Goſpellers (whom they called *Lutherians*) and Preacher and Doctor unto them, therefore he being firſt called for, whoſe ſentence was to be degraded, and preſently burned, and all his goods confiſcat to the profit and advancement of the Juſtice. Sentence was given out againſt the reſt, ſome put to pennance, whereof there were ſome Noble Perſonages, ſome to be condemned to perpetuall Priſon, and the moſt part to be burnt. After the ſentence pronounced, they which were condemned to be burned, with the Coffin of the dead Lady, and her Picture upon the ſame, were committed to the Secular Magiſtrate, and their Executioners, which

were commanded to do their endeavour; then were they all incontinent taken, and every one set upon an Asse, their faces turned backward, and led with a great Garison of armed Souldiers unto the place of punishment, which was without the Gate of the Town called *Del Campo*. And thus these faithfull Christians for the verity and pure Word of God were led to death as sheep to the shambles, who not only most Christianly did comfort one another, but also did so exhort all them there present, that all men marvelled greatly both to hear their singular constancy, and to see their quiet and peaceable end.

There dwelt in *Valadolid* a Knight well qualified, who in the Inquisition had two daughters which constantly persevering in the true Religion that they had learned of the good Doctor *Cacalla*, and others Martyrs of Jesus Christ, were condemned to be burned. The father being a most rank Papist, besought the Inquisitors to permit them for their better information to be carried to his house, which thing the Inquisitors, in regard of the great credit they reposed in him, granted. And brought thus to his house, the father endeavoured to divert them from their constant resolution, but seeing he could not convince them, but it was in vain, for the Lord (as in *Luk.* 21. 15. he had promised) gave them utterance and wisdome, which the new Pharisees, Priests, and Friers were not able to resist or gainsay. The father seeing then that his endeavour not availed, went himself to his Grove, cut down Wood, and caused it to be drawn to *Valadolid*, he himself kindled the fire, and so they were both burned. Now to come to speak of the Martyrs that suffered for the Testimony of the Gospel in *Italy*.

The ITALIAN Martyrs.

Galeacius Trecius, of the City called *Laus Pompeia* in *Italy*, a Gentle-man of a good Calling, and wealthy in wordly substance, and very beneficiall to the poor, he was apprehended and brought to the Bishops Palace, where he was kept in bands, having under him but only a Pad of Straw, although his Wife sent unto him a good Feather-bed with Sheets to ly in, yet the Bishops Chaplains and Officers keeped it from him, dividing the prey among themselves. When the time came that he should be examined, he was thrise brought before the Commissioners, where he rendred Reasons and Causes of his Faith answering to their Interrogatories with such evidence of Scriptures, and constancy of mind, that he was an admiration to them that heard him. Albeit not long after through the importonat perswasions of his Kins-folks and friends, and other cold Gospellers, laying many considerations before his eyes, he was brought at length to assent to certain points of the Popes Doctrine, but yet the mercy of God which began with him so left him not, but brought him again to such Repentance and bewailing of his fact, that he became afterward according to the example of *Peter* and St. *Cyprian*, and others more valiant in defence of Christs quarrel, neither did he ever desire any thing more then occasion to be offered again by confession, that he had lost before by deniall, affirming that he never felt more joy of heart then at the time of his Examinations, where he stood thrise to the constant confession of the Truth, and contrary, that he never tasted more sorrow in all his life, then when he slipt afterward from the same by dissimulation, declaring moreover to his brethren

that death was much more ſweet unto him with Teſtimony of the verity, then life with the leaſt deniall of Truth and loſs of a good conſcience. Again *Galeacius* returned again to the defence of his former Doctrine with much more boldneſſe of ſpirit, confeſſing Chriſt as he did before, and deteſted Images, affirming and proving that God only is to be worſhipped, and that in ſpirit and verity. Alſo to be no moe Mediators but Chriſt alone, and that he only and ſufficiently by his ſufferings hath taken away the ſins of the whole world, and that all they which depart hence in his faith are aſcertained of the everlaſting life; they which do not are under everlaſting damnation; with ſuch other like matter which was repugnant utterly to the Popes proceedings. His adverſaries perceiving that he in no caſe could be revoked, cauſed him to be committed to the Secular judge to be burned. Thus *Galeazius* early in the morning being brought out of Priſon to the Market-place, there was left ſtanding bound by the Stake till noon, as a gazing-ſtock for all men to look upon: In the which mean time many came about him exhorting him to recant, but nothing could ſtir the ſetled mind of this valiant Martyr, and ſo he was brought to the fire and burned. Touching the ſtory of this bleſſed Martyr, this by the way is to be given for a Memorandum, that a little before this *Galeazius* ſhould be burned, there was a controverſie between the Major of the City and the Biſhops Clergy for the expenſes of the Wood that ſhould go to his burning, he hearing thereof, ſent word to both the parties to agree, for he himſelf of his own goods would ſee the coſt of that matter diſcharged. Another note moreover is here to be added, that while *Galeazius* was in captivity, certain of the Papiſts perceiving that *Galeazius* had great goods and poſſeſſions, practiſed with his wife, under colour

to

to releaſe her husband, that she should lay out a ſum of money to be ſent to the wife of the chief Lord of *Millain*, called *Ferrarius Gonzagà*, to the end that ſhe should intreat both with her huſband, and with the Senat for *Galeazius* life: which money when they had thus jugled into their hands, *Galeazius* notwithſtanding was burned, and ſo was the ſilly woman robbed and defeated both of her husband and alſo of her money.

Doctor *Mollius* a Gray-frier for the teaching and profeſſion of the Goſpel of Chriſt Jeſus was four times impriſoned, and as oft delivered out of priſon, all the time hee remained conſtant in the defence of Chriſts goſpel, at laſt was brought with certain other men (which were alſo apprehended for religion) into the temple of St. *Mary* at Rome either to revoke or to be burned. There ſate on them ſix Cardinals in high ſeats beſide the Judge, before whom preached a dominick-Frier, which cruelly inveying againſt the poor priſoners, incenſed the Cardinalls with all the vehemency he might to their condemnation, the poor man ſtood holding a burning Taper in their hands, of whom ſome for fear of death revolted. But this Doctor *Mollius* with a weaver of *Peruſium* remained conſtant. Then *Mollius* began an earneſt ſermon in the Italian tongue wherein he confirmed the articles of faith, by the ſacred Scriptures, declaring alſo that the Pope was not the ſucceſſor of *Peter*, but Antichriſt and his ſectaries do figure the whore of Babylon. Moreover he cited them up to the tribunal ſeat of Chriſt, and they being replenished with anger, condemned him with the weaver to the fire; and commanded them to be had away. So were they carried incontinent to the camp or field called *Florianum*, where they remained chearfull and conſtant, firſt the weaver was hanged. *Mollius* then willing the hangman

to

to execute his office likewise upon him, began to exhort the people, to beware of idolatry, and to have no other Saviour but Christ alone, for he only is the Mediator between God and man, and so also he was hanged, commending his soul to God, and afterward laid in the fire and burned. The people having diverse judgments upon him, some said he died an heretick, some said he was a good man.

Furthermore in the same citie of *Rome* and about the same time in the Monastery of St. *Augustine* were found two monks in their Celles with their tongues and heads cut off, only for rebuking the immoderat and outragious excesse of the Cardinals. Such was the cruelty then of the malignant adversaries.

In Pope *Pius* the fourth his time was hot persecution in all the territories of the church of *Rome* against them which were suspected for Lutherans, whereupon insued great trouble and persecution in the Kingdom of *Naples* in such cruel sort that many Noble Men with their wives and others are reported there to bee slain in *Calabria* beyond *Naples* in Italy, likewise the same time suffered a great number of Christs welbeloved Saints both old and young put together in one house, to the number of 88. persons, all which one after another were taken out of the house, and so being laid upon the Butchers stall like the sheep in the shambles, with one bloody knife were all killed in order, a spectacle most tragicall for all posterity to remember and almost incredible to believe; beside also a great number condemned.

Now to return again to the Isle of *Brittain* to *England* and *Scotland*, and to take a view of the affairs of the Churches there. And first to begin with *England* In the reign of King *Henry* the eight at *Coventre* there were seven apprehended, and burnt

for

for the gospell of Christ, to wit, Mistresse *Smith* widow, *Robert Hatchers* a Shoemaker, *Wrigsham* a glover, *Lansdale* a Hosier, *Archer* a shoemaker, *Hawkings* a shoemaker, *Thomas bend* shoemaker. The principal cause of the apprehension and burning of these persons was for teaching their children and family the Lords prayer, and ten commandments in English: the children were sent for to the *Grayfriers* in *Coventree* before the Warden of the said Friers called Frier-Stafford, who straitly examining them of their beliefe, and what Heresie their Fathers had taught them, charged them upon pain of suffering such death as their Fathers should in no wayes to medle any more with the Lords prayer, the Creed, and the ten Commandments in English.

Thomas Harding, dwelling at *Chesham* in the County of *Buckingham* with *Alice* his Wife was first abjured by *William Smith* Bishop of *Lincoln*, with diverse others moe which the same time were taken, and compelled some to bear Faggots, some were burned in the cheek with hot irons, some condemned to perpetual prison, some thrust into Monasteries and spoyled clean of all their goods, some compelled to make pilgrimage to the great Block, otherwise called our Lady in *Lincoln*, some to one part, some to another. *Harding* for reading upon English books was condemned for relapse to be burned to ashes, and was burnt being of the age of threescore years. Many simple people in the Diosie of *Lincoln*, were vexed afflicted and persecuted for their Religion, the Son was compelled to testifie against the Father, the Father against the Son, the wife against the Husband, and the husband against the wife, the sister against the brother.

Alice

A Brief Discourse concerning the story and Life of Thomas Volsey, late Cardinal of York, *wherein is to be seen and noted the expres Image of the proud, vain glorious Church of Rome, how fare it differeth from the true Church of Jesus Christ.*

THis Cardinall *Volsey* and the Popes Legat of *Rome* was so puft up in pride that he thought himself equal with the King. And when hee had said Masse; he made Dukes and Earles to serve him of Wine with a say taken and to hold the basen at the Lavatories. Furthermore as he was Ambassadour sent to the Emperor at *Bruxels*, he had over with him the great Seal of England, and was served with his Servitours, kneeling on their knees and many Noble men of England waiting upon him to the great admiration of all the *Germans* that beheld it, such was his monstruous pomp and pride. That glorious Cardinal in his tragicall doings did exceed so far all measure of a good subject, that he became more like a Prince then a prieſt, for although the King bare the sword, he bare the strok (making in a manner) the whole Realm to bend at his beck, and to dance after his pipe. Such practises and fetches, he had that when he had well stored his own Coffers, first he fetched the greatest part of the Kings Treasure out of the Realm in twelve great barrels full of gold and silver to serve the Popes wars. And as his avaritious mind was never satisfied in getting, so his restlesse head was so busie rusling in publick matters that he never ceased before he had set both *England*, *France*, *Flanders*, *Spain* and *Italy*, together by the ears, for his pride and avarice he was hated of all men. At what time Pope *Clement* was taken prisoner, Cardinal *Volsey* wrote to the Emperor to make

make him Pope, but when he returned an answer, wherein he was not pleased, he waxed furious mad, and sought all means to displease the Emperor, writing very sharply unto him many minacing letters, that if he would not make him Pope, he would make such a ruffling between christian Princes as was not this hundreth years before to make the Emperor repent, yea, though it should cost the whole Realm of *England*. Whereupon the Emperor answering, bidden him look well about him, lest through his doings and atempts, he might bring the matter in that case that it should cost him the Realm of *England* indeed.

The King finding himself deluded by Cardinal *Campegius* and Cardinal *Volsey*, anent the question of his Marriage, the decision whereof was referred to them by the Pope but nothing in it by them done, *Volsey* fell from the Kings favour, so that after that time he never came more to the Kings presence, for he was mightily offended with him whom he before so highly exalted and promoted to so many great dignities, as to the Archbishoprik of *York*, the Bishoprick of *Winchester*, of *Durham*, the Abbee of St. *Albons*, besides the Chancelorship of *England*, and many other high dignities and preferments in the Realm: He is deprived of his Chancelorship, and it is given to Sr *Thomas More*. There are sundry Articles given in against the Cardinal, he is arrested and brought up toward *London*, he fell sick by the way, and by immederat Purgations killed himself. This was the end of this vain-glorious Cardinal.

It is recorded of one *Humfrey Mummuth* Alderman of *London*, much troubled for his Religion, a notable example of Christian patience. In the Sermons of Master *Latimer*, which the said *Latimer* heard in *Cambrige* of Master *George Stafford*, Reader to the Divinity Lecture in that University, who expounding

pounding the place of St, *Paul* to the *Romans*, that we shall overcome our enemie with well-doing, and ſo heap hot coals upon his head, brought in this example, ſaying that he knew in *London* a great rich Merchand, (meaning this *Humfrey*) which had a very poor neighbour, yet for all his poverty he loved him very well, and ſent him money at his need, and let him come to his Table whenſoever he would. Now the Rich Man began to be a Scripture-man, he began to ſmell the Goſpel, the poor man was a Papiſt ſtill. It chanced on a time when the rich man talked of the Goſpel at the Table, where he reproved Popery and ſuch kind of things: This poor man being there preſent, took a great diſpleaſure againſt the rich man, in ſo much that he would come no more to his houſe, he would borrow no more money of him as he was wont to do before-times, yea, and conceived ſuch hatted and malice againſt him, that he went and accuſed him before the Biſhops. Now the rich man not knowing of any ſuch diſpleaſure, offered many times to talk with him, and to ſet him at quiet: It would not be. The poor man had ſuch a ſtomack that he would not vouchſafe to ſpeak with him. If he met the rich man in the ſtreet, he would go out of his way. On a time it happened that he met him ſo in a narrow ſtreet that he could not avoid, but come near him; yet for all that this poor man (I ſay) had ſuch a ſtomack againſt the rich man, that he was minded to go forward and not to ſpeak with him. The rich man perceiving that caught him by the hand, and asked him, ſaying, Neighbour, What is come into your heart to take ſuch diſpleaſure with me? What have I done againſt you? Tell me, and I will be ready at all times to make you amends. Finally he ſpake ſo gently, ſo charitably, ſo lovingly and friendly, that it wrought ſo in the poor mans heart, that by and by he fell down upon his knees and asked him forgivenneſſe.

The rich man forgave him, and so took him again to his favour, and they loved as well as ever they did before. *Agree with thine enemy while thou art in the way with him, Mat. 5.*

Great was the courage and constancy of *Thomas Bilney* in his Martyredome. The night before his execution one of his friends comming to him, finding him at his repast with such a chearfull heart and quiet mind, said that he was glad to see him at that time, so shortly before his heavy and painful departure, so heartily to refresh himself; whereunto he answered: Oh said he *I* follow the example of the husbandmen of the countrey who having a ruinous house to dwell in, yet bestow cost so long as they may hold it up: And so do I now with this ruinous house of my body, and with Gods creatures in thanks to him to refresh the same as ye see. Then sitting with his said friends in godly talk to their edification, some put him in mind, that though the fire which he should suffer the next day, should be of great heat to his body, yet the comfort of Gods spirit should coole it to his everlasting refreshing. At this word the said *Thomas Bilney* putting his hand toward the flamme of the candle burning before them (as also he did diverse times besides) and feeling the heat thereof, O said he, I feel by experience and have known it long by Philosophy, that fire by Gods ordinance is naturally hot, but yet I am perswaded by Gods holy word, and by the experience of some spoken of in the same, that in flamme they felt no heat, and in the fire they felt no consumption. And *I* constantly believe that howsoever the stuble of this my body shall be wasted by it, yet my soul and spirit shall be purged thereby, a pain for a time, whereon notwithstanding followes joy unspeakeable. At the comming forth of the said *Thomas Bilney* preacher out of the prison doors, one of his friends came un-

to

unto him and with few words as he durſt, ſpeak to him, and prayed him in Gods behalf to be conſtant and take his death as patiently as he could. Whereunto the ſaid *Bilney* anſwered with a quiet and milde countenance, ye ſee when the Mariner is entered his ship to ſail on the troublous ſea, how he for a while is toſſed in the billows of the ſame, but yet in hope that he ſhall once come to the quiet haven, he beareth in better comfort the perrels which he feeleth So am I now toward this ſailing, and whatſoever ſtorms I ſhall feel, yet ſhortly after ſhal my ship bee in the haven as I doubt not thereof by the grace of God, deſiring you to help me with your prayers to the ſame effect. And going forth into the ſtreets he gave much almes by the way, by the hands of one of his friends. Doctor *Warner* taking his leave of *Thomas Bilney*, he ſaid, *paſce gregem tuum, paſce gregenituum ut cum venerit Dominus inveniat te ſic facientem* that is, feed your flock, feed your flock, that when the Lord cometh he may find you ſo doing.

When *Richard Byfield* was degraded, kneeling upon the higheſt ſtep of the Altar, the Biſhop of *London* took his croſier ſtaffe and ſmote him on the breaſt, that hee threw him down backwards, and brake his head that he ſowned, and when he came to himſelf again he thanked God he was delivered from the Maligant church of Antichriſt, and that he was come into the true ſincere church of Jeſus Chriſt Militant here on earth, and I truſt anone ſaid he to be in heaven with Jeſus Chriſt and the Church triumphant for ever, and ſo he was led to the fire in his apparell manfully and joyfully, and there for laik of a ſpeedy fire, was half an hour alive, and when the left arm was on fire and burned, he rubbed it with his right hand, and it fell from his body, and he continued in prayer to the end without moving.

At

At the burning of *James Baynham* a Lawier, appeared a miracle and wondrous work of God, that as he was at the ſtake in the midſt of the flamming fire, which fire had half conſumed his arms and legs, he ſpake theſe words. O ye Papiſts, behold ye look for miracles, and hear now may yee ſee a miracle, for in this fire I feel no more pain then I were in a bed of Down, but it is to me as a bed of Roſes. Theſe words ſpake he in the midſt of the flamming fire when his legs and arms (as I ſaid) were half conſumed *William Tracie* a worshipful Eſquire in *Glocester* and then dwelling at *Todingtown* made in his will that he would have no funeral pomp at his burying, neither paſſed he upon maſſe, and he further ſaid that he truſted in God only and hoped by him to be ſaved and not by any Saint. This Gentleman died, and his Son as Executor brought the Will to the Biſhop of *Canterbury* to prove, which he ſhewed to the Convocation, and there moſt cruelly they judged that he ſhould be taken out of the ground and burnt as an Heretick. This Commiſſion was ſent to Doctor *Parker* Chancellor of the Dioceſſe of *Worceſter*, to execute their wicked ſentence, who accomplished the ſame. The King hearing his Subject to be taken out of the ground two years after his death, and burnt without his knowledge, or order of the Law, ſent for the Chancellor, and laid high offence to his charge, who excuſed himſelf by the Archbiſhop of *Canterbury* which was late dead; but in concluſion it coſt him three hundred pound to have his pardon. And as many were burnt at this time for the profeſſion of the truth, ſo multitudes both of men and women were compelled to abjure and recant, and to do pennance, and to bear faggots. So great was the trouble of theſe times, for either they were driven out of the Realm, or were caſt out from their goods and houſes, or brought to open ſhame by abjuration.

abjuration. Such decrees and injunctions then were set forth by the Bishops, such Laws and Proclamations were provided, such watch and narrow search was used, such wayes were taken by force of oath to make one detect another, so subtilly that unneth any good man could or did escape their hands that either his name was known, or else his person was taken: yet nevertheless so mightily the power of Gods Gospel did work in the hearts of good men, that the number of them did no less flourish for all the violence or policy of the adversaries, but rather increased.

King *Henry* is divorced from Lady *Catherine Dowager*, and married with Lady *Anne Bullen*, which was the first occasion and beginning of a publick Reformation. The King had married Prince *Arthur* his Brothers wife; the Pope which then ruled at *Rome* was Pope *Julius* the second, by whose dispensation this Marriage which neither sense of nature would admit, nor Gods Law would bear, was concluded, approved and ratified, and so continued as lawfull without any doubt or scruple, near the space of twenty years, thereafter there arose doubts and scruples about the lawfulnesse of his Marriage, that first hindered the Emperour to marry Lady *Mary* the Kings Daughter, and upon the same doubt the King of *France* refused to marry the said Lady *Mary* the Kings daughter. The King being herewith perplexed anent the lawfulness of his Marriage, consulted the Universities of all Christendome, by whom it was discussed to be unlawfull, whereupon ensued a divorce between the King and the Queen.

In the Parliment in the year 1533. the commons gave in a supplication, complaining of the strait dealing of the Clergy in their proceeding *exofficio*; this wicked act was broken by the King, for the King having more clear understanding of the abuses and enormities of the Clergy, and in special of the corrupt

corrupt Authority of the See of *Rome*, provided certain Acts againſt the ſame.

In the ſame parliament it was enacted and decreed that no man ſhould appeal to the court of *Rome*, even the Parliament decreeth the popes Annats to ceaſe, &c. All exactions and ſums of money uſed to be payed to the Biſhop of *Rome*, in penſions, *Peter Pence* ſhould utterly ſurceaſe. As touching theſe, *Peter Pence* they were firſt brought in impoſed, by King *Iva* about the year of our *Lord* 70. Which *Iva* king of the *Weſt-Saxons* cauſed through all his dominion in every houſe having a Chimney, a penny to be collected and payed to the Biſhop of *Rome*, in the name of *Peter*, and thereof were they called *Peter Pence*. And the ſaid *Peter Pence* ever ſince or for the moſt part have uſed of along cuſtom to be gathered and ſummoned by the Popes Collectors here in England from the time of *Iva*, to this preſent Parliament. The oath of the Clergy-men which they were wont to make to the Biſhop of *Rome* (now pope *quondam* was abolished and made void by ſtature and a new oath miniſtred and confirmed for the ſame, wherein they acknowledged the King to be ſupream head under Chriſt in this Church of England; theſe oaths were the occaſion that the Pope loſt all his intereſt and juriſdiction in England within ſhort while after. In this Parliament amongſt other diverſe ſtatutes, moſt graiouſly, and by the bleſſed will of God, it was enacted, that the Pope and all his Colledge of Cardinals, with his Pardons, Indulgences, which ſo long had clogged this Realm of England to the miſerable ſlaughter of ſo many good men and which never could be removed away before was never abolished, eradicat and exploded out of this land, and ſent home again in to their own country of *Rome* from whence they came, God be everlaſtingly praiſed therefore, Amen.

An

An act was made concerning the Kings highneſſe to be the ſuppream head of the Church of England and to have authority to reform and redreſſe all errors hereſies and abuſes in the ſame.

When all other the Kings ſubjects and the learned of the Realm had taken and accepted the oath of the Kings ſupreamacy, only *Fisher*, the Bishop of *Rochester*, and Sir *Thomas Moor* refuſed to be ſworn, who therefore falling into the danger of the Law, were committed unto the Tower & executed for the ſame. This *Fisher*, with Sir *Thomas Moor*, were great perſecutors of the ſaints of God. *Tindal* betrayed be *Henry Phlips*, was delivered into his enemies hands and burnt in *Flanders* by *Filfoord* caſtle. The worthy vertues and doings of this bleſſed Martyr, who for his painfull travels and ſingular zeal to his country, (may be called in theſe our days, an Apoſtle of England (it were long to recite. Among many other, this becauſe it ſeemeth to me worthy of remembrance, I thought it not in ſilence to overpaſſe, which hath unto me credibly been teſtified by certain grave Merchants, and ſome of them alſo ſuch as were preſent the ſame time at the fact, and men yet alive, the ſtory whereof was this: There was at *Antwerp* on a time amongſt a company of Merchants as they were at ſupper, a certain Juglar which through his Diabolicall inchantments or Art magicall, would fetch all kind of Viandes and Wine from any place they would, and ſet it upon the table incontinent before them with many other ſuch like things. The fame of this Jugler being much talked of. It chanced that as Maſter *Tindal* heard of it, he deſired certain of the Merchants that he might alſo bee preſent at Supper to ſee him play his parts. To be brief the ſupper was appointed and the Merchants with *Tindall*, were there preſent. Then the Juglar being required to play his feats, and to ſhew his cunning, after his wonted

wonted boldneſſe began to utter all that he could do, but all was in vain. At the laſt with his labour, ſweating and toyling, when he ſaw that nothing would go forward, but that all his enchantment were void, he was compelled openly to confeſſe that there was ſome man preſent at Supper which diſturbed and ſetted all his doings. So that a man even in the Martyrs of theſe dayes cannot lack the miracles of true faith, if miracles were now to be deſired.

After King *Henry* his Marriage was declared to be unlawfull, and being divorced from Lady *Cathren*, he married Lady *Anna Bullen*, who three years after ſhe was married was had to the Tower with the Lord *Rochford* her brother, and the nineteen day thereafter was beheaded. The words of this worthy and chriſtian Lady at her death were theſe, Good Chriſtian people I am come hither to die, for according to the Law, & by the Law, I am judged to death and therefore I will ſpeak nothing againſt it, I am to accuſe no man nor to ſpeak any thing of that whereof I am accuſed and condemned to die, but I pray God to ſave the King and ſend him long to raign over you, for a Gentler, or more mercifull Prince was there never, & to me he was ever a Good, a Gentle, and a Soveraigne Lord. And if any perſon will medle of my cauſe, I require them to judge the beſt. And thus I take my leave of the World, and of you all, & I heartily deſire you all to pray for me, ſo she was beheaded. Whatſoever the cauſe was, or quarrell objected againſt her life, this was a great commendation ſhe left behind her that during her life the Religion of Chriſt moſt happily flouriſhed, and had a right proſperous courſe, for ſhe was an enemy to Popery, ſhe was a great giver of alms beyond all other Queens, and the Revenues almoſt of her eſtate, in ſo much that the alms which ſhe gave in three quarters of a year in diſtribution is ſummed to the number

of

of fourteen or fifteen thousand pounds, beside the great peece of money which Her grace intended to impart unto four sundry quarters of the Realm, as for a stock there to be imployed to the behoove of poor Artificers and occupyers.

Again, what a zealous Defender she was of Christs Gospel all the world doth know, and her acts do and will declare to the worlds end. After the suffering of Queen *Anna*, the King marrid Lady *Jane Seimer*, of whom came King *Edward* as great an enemy to Gods enemies the Pope, as ever his father was, and greater too. Shortly after his birth Queen *Jane* his Mother the second day after died in Child bed and left the King again a Widower, which so continued the space of two years together. After this, Religion began to go backward, as appears in the condemnation, burning and martyrdom of *John Lambert* and others. For as the King was ruled, and gave over some time to one, sometime to another, so one while Religion went forward, and at another time as much backward again, and sometimes clean altered and changed for a season according as they could prevail which were about the King, so variable was the change and mutation of Religion in King *Henries* days, for the state of Religion decayed, all the residue of King *Henry*. A Parliament is summoned at *Westminster* in the year, 1543. through the devise and practise of certain of the Popes factors about him: Also a Synod or convocation of all the Archbishops, Bishops, and other learned of the clergy of this realm to be in like manner assembled. In which Parliament, Synod or convocation, certain articles, matters and questions touching religion, were decreed to the number especially of six, comonly called the six Articles, or the whip with six strings to be had and received among the Kings Subjects in pretence of Unity.

The

The firſt Article in the preſent Parliament accorded and agreed upon was this, that in the moſt bleſſed Sacrament of the Altar, by the ſtrength and efficacy of Chriſts mighty word (it being ſpoken by the Prieſt) is preſent really under the form of Bread and Wine, the naturall body and blood of our Saviour Jeſus Chriſt, conceived of the Virgin *Mary*, and that after the conſecration there remaineth no ſubſtance of Bread or Wine, or any other ſubſtance, but the ſubſtance of Chriſt, God and man.

Secondly, that the Communion in both kinds is not neceſſary *ad ſalutem*, by the Law of God to all perſons, and that it is to be believed and not doubted of, but that in the fleſh under the form of Bread, is the very Blood, and with the Blood under the form of Wine, is the very fleſh, as well in parts as they were both together.

Thirdly, that the Prieſts after the order of Prieſthood received, may not marry by the Law.

Fourthly, that the vows of chaſtity of Widowhood by man or woman made to God adviſedly, ought to be obſerved by the Law of God, and that it exeemeth them from other liberties of Chriſtian people, which without that they might enjoy.

Fifthly, that it is meet and neceſſary that privat Maſſes be continued and admitted in this *English* Church and Congregation, as whereby good Chriſtian people ordering themſelves accordingly, do receive both godly and goodly conſolations and benefites, and it is agreeable alſo to Gods Law.

Sixthly, that Auricular Confeſſion is expedient and neceſſary to be retained and contained, uſed and frequented in the Church of God.

All agreed to theſe ſix Articles except *Cranmer* Archbiſhop of *Canterbury*, who ſtood openly in the Parliament againſt them, bringing forth ſuch Allegations as might eaſily have helped the cauſe, *niſi*

paucos

paucos major vicisset ut sæpe solet meliorem.

Great was the trouble and persecution at *London* for these six Articles, and else-where through the land. Doctor *Barnes*, *Garret*, and *Hierome* were burnt for the Gospel at *Smithfield*.

At this time when *Lambert* was burnt, there was one *Colins* at *London*, sometime a Lawyer, and a Gentleman, being distracted of his wits, coming into a Church where a Priest was saying Masse, and was come to the place where they use to hold and shew the Sacrament, he seeing the Priest holding the host over his head and shewing it to the people, he in like manner counterfeiting the priest, took up a little dog by the legs and held him over his head, shewing him unto the people, for this he was by and by apprehended and condemned to the fire, and burned and the dog with him.

About the same time *John Longland* Bishop of *Lincoln* burned two upon one day, the one named *Thomas Bernard*, and the other *James Morton*, the one for teaching the Lords Prayer in English, and the other for keeping the Epistle of St. *James* translated into English. *Richard Mekins* a boy not past the age of fifteen years, was condemned to be burnt by *Boner*, for speaking against the Sacrament of the Altar.

In *Oxford* also the same time or not much thereabout, recanted one Master *Barker* master of Art of that University, a man excellently learned, who being called up to *Lambeth* before the Archbishop *Thomas Cranmer*, was in his examination so stout in the cause of the Sacrament, and so learnedly defended himself therein, neither *Cranmer* himself, nor all they could well answer to his allegations brought out of *Augeu*, wherein he was so promp & ripe of himself that the Archbishop with the residue of his company were brought in a great admiration of him

him, notwithstanding by compulsion of the time, and danger of the six articles at last he relented, and returning again to *Oxford* was there caused to recant. After which the good man prospered not but wore away.

The year 1541. The King was divorced from the Lady *Anna* of *Cleve* which was his fourth wife and married to the fifth, which was to Lady *Cathren Howard*, Nice to the Duke of *Norfolk* and Daughter to my Lord *Edmund Howard*, the Dukes brother, but this Marriage likewise continued not long.

At this time were six Popish Monks executed for denying the Kings Supremacy.

Now as touching the late Marriage between the King and the Lady *Howard*, this Matrimony endured not long, for in the year next following 1542. the said Lady *Cathren* was accused of the King of incontinent living not only before her marriage with *Francis Durham*, but also of spouse breach since her marriage, with *Thomas Culpeper*, for the which both the men aforesaid by act of Parliament were attained and executed for high Treason, and also the said Lady *Cathren* late Queen, with the Lady *Jane Rochford* Widow, late Wife to *George Bullen* Lord *Rochfords*, Brother to Queen *Anna Bullen*, were beheaded for their deserts within the Tower.

The King missing *Cromwell* his old Counsellour Earle of *Essex*, and smelling somewhat the wayes of *Winchester* began a little to set his foot again in the cause of religion; And therefore in the same year after the execution of this Queen, the King understanding some abuses yet to remain unreformed, namely about pilgrimages and Idolatry, and other things moe besides to be corrected within his dominions, directed his letters unto the Archbishop of *Canterbury* for the speedy redress and reformation of the same.

A proclamation concerning white meats, as milk, egges, butter, cheese and such like during the time of lent, without any scruple or grudg of conscience, any law, constitution, use or custom to the contrary notwithstanding,

All this time great was the persecution in *Calice* for Religion. Amongst the rest one *Adam Damlip* was falsly accused for Treason, and innocently put to death, At his death, Sir *Ralph Elleker* Knight, then knight marshall there, would not suffer the innocent and godly man to declare either his faith or the cause he died for, but said to the executioner, dispatch the knave, have done. Sir *Ralph Elleker* saying that he would not away before he saw the traitors heart out. But shortly after Sir *Ralph Elleker* in a skirmish or road between the French-men and us at *Eullen* was amongst others slain whose only death sufficed not his enemies, but after they had stripped him stark naked, they cut off his privy members, and cut the heart out of his bodie and so left him a terrible example to all bloody and mercilesse men, for no cause was known why they shewed such indignation against the said Sir *Ralph Elleker* more then against the rest, but that it is written *faciens justitias Dominus & judicia omnibus injuria pressis.*

It is reported of a certain poor labouring man of *Caleice* who being in a certain company said that he would never believe that a priest could make the Lords body at his pleasure, whereupon he was then accused and condemned by one *Harvie* Commissary there, which *Harvie* in time of his judgement inveying against him with approbrious words said that he was an Heretick, and should die a vile death. The poor man answering for himself again, said, that he was no Heretick, but was in the faith of Christ, and whereas thou sayest (said hee) that I shal die a vile death, thou thy self shal die a viler death, and that shortly,

shortly, and so it came to passe, for within half an year after, the said *Harvie* was hanged, drawn and quarterd, for Treason, in the said town of *Caleice*. Here is a notable example of Gods judgement upon a bloody Persecutor. The rigour of the six Articles were a little alwaged in a Parliament *Anno* 1544. *Mistrisse Anna Askew* was brought before the Inquisitors and examined, and after that, sundry times examined and put to great trouble, and put to the rack, because she would not confesse what Ladies or Gentlewomen were of her opinion, and therein, sayes she, they keeped me a long time, and because I lay still and did not cry, my Lord Chancellor and M. *Rich* took pains to rack me with their own hands till I was nigh dead, then the Leivtenant caused me to be loosed from the Rack, incontinently I sowned, and then they recovered me again. After that I sat two long hours reasoning with my Lord Chancellor upon the bare floor, whereas he with many flattering words perswaded me to leave my opinion, but my Lord God I thank his everlasting goodnesse gave me grace to persevere, and will do (I hope) to the very end; then was I brought to an house and laid in a bed, with as weary and painfull bones as ever had patient *Job*, I thank the Lord my God therefore. Then my Lord Chancellor sent me word, if I would leave my opinion, I should want nothing, if I would not, I should forth to *Newgate* and so be burned: I sent him again word that I would rather die then to break my faith, heareafter she is condemned to be burnt for her opinion touching the Sacrament, for holding that after the Priest hath spoken the words of Consecration there remaineth bread still; they both say and also teach it for a necessary Article of faith, that after these words be once spoken there remaineth no bread but even the self same body that hang upon the Crosse on Goodfryday, both flesh, blood, and bones:

to this belief of theirs said I nay, for then were our common Creed false, which saith that he sitteth on the right hand of God the Father Almighty, and from thence he shal come to judge the quick and the dead. Lo this is the heresie that I hold and for it must suffer the death. But as touching the holy and blessed Supper of the Lord, I believe it to be a most necessary remembrance of his glorious suffering and death. Moreover, I believe as much therein as my eternall and only Redeemer Jesus Christ would I should believe. She is brought into *Smithfield* to her execution in a Chair, because she could not go on her feet by means of her great torments, there she patiently endured death, with sundry moe that at that time was burnt with her. Then *Urisley* Lord Chancellor sent to *Anna Askew* Letters offering to her the Kings pardon if she would recant, who refusing once to look upon them, made this answer again, that she came not thither to deny her Lord and Master. Then were the Letters offered unto the other, who in like manner following the constancy of the woman, denyed not only to receive them, but also to look upon them, whereupon the Lord Major commanding fire to be put to them, cryed with a loud voice, *fiat Justitia.*

Queen *Catherine Parre*, late Queen and wife to King *Henry* the eight was in great danger for the Gospel, the Chancellor Bishop of *Winchester*, and others of their conspiracy but she was graciously preserved by her kind and loving Husband the King. King *Henry* died in the thirty eight year of his Reign. King *Henry* of his own nature and disposition was so inclinable and forward in all things, vertuous and commendable, that the like interprise of redressing Religion hath not lightly been seen in any other Christned Prince, as in abolishing the stout and almost invincible authority of the Pope, in suppressing

Monasteries

Monasteries, in repressing custome of Idolatry and Pilgrimages, &c. which interprises as never King of *England* did accomplish (though some began to attempt them) before him, so yet to this day we see but few in other Realmes dar follow the same. So long as Queen *Bullen*, *Thomas Cromwell*, Bishop of *Cranmer*, and such like good counsellours were about him he did much good. So again when sinister and evil counsell under subtill and crafty pretences had gotten once the foot in thrusting truth and verity out of the Princes ears, how much Religion and all good things went prosperously forward before, so much on the contrary side, all revolted backward again.

Prince *Edward* succeeded his father, being of the age of nine years, and Reigned six years and eight months and eight dayes, and deceased Anno 1553. He was a vertuous and religious Prince, of admirable gifts and graces far beyond his years, Religion flourished in his time, for by the advise of his Governours, especially by his Uncle Lord *John Simer* Duke of *Somerset*, Protector of the Realm, that monstrous Hydra with six heads, the six Articles I mean, who devoured up so many men before, was abolished and taken away, the holy Scriptures were restored to the Mother Tongue, Masses extinguished and abolished, these that were before in banishment for the danger of the truth, were again received to their Countrey, for the most part of the Bishops of Churches and Dioceses were changed. Such as had been dumb Prelats before were compelled to give place to others then that would preach & take pains. Besides other also out of foraign Countreys, men of learning and notable knowledge were sent for and received, among whom was *Peter Martyr*, *Martin Bucer*, and *Paulus Phagius*, which were set into the Universities. Of the old Bishops some were committed to one Ward, some

to another, but these meek and gentle times of King *Edward* under the Government of this noble Protector, hath this one commendation proper unto them, for that amongst the whole number of the Popish sort, of whom some privily did steal out of the Realm, many were crafty dissemblers, some were open and manifest adversaries, yet of all that multitude there was not one man that lost his life, for during all the time of King *Edwards* Reign, which was about six years, neither in *Smithfield* nor any other quarter of this Realm any was heard to suffer for any matter of Religion, either Papist or Protestant; either for one opinion or other, except only two, one an English-woman, called *Joan* of *Kent*, and the other a Dutch-man named *George*, who died for certain Articles not much necessary here to be rehearsed. Besides these two there was none else in all King *Edwards* Reign that died in any manner or cause of Religion, but that one *Thomas Dobbie*, who in the beginning of this Kings Reign was apprehended for speaking against the Idolatry of the Masse, and in the same Prison died, whose pardon notwithstanding was obtained of the Lord Protector, and should have been brought him if he had continued.

The horrible and bloody Time of Queen MARY.

QUeen *Mary* succeeded her brother King *Edward* to the Crown, ingyring her self by force and violence notwithstanding that Lady *Jane* was proclaimed Queen before her by King *Edwards* testament and the consent of the Nobility. She altered Religion that was in King *Henries* time and King *Edwards*, she made an Inhibition by proclamation that no man should preach or read openly in the Churches the word of God, the Masse is set up and a pro-

a proclamation that no man ſhould interrupt any of theſe that would ſay maſſe, the Popes Authority is reſtored, In a word she banished the Goſpel, and true Religion and brought in the Antichriſt of *Rome* with his Idolatry & ſupperſtition, turned the Engliſh ſervice into Latine again &c.

About this time a prieſt of *Canterbury* ſaid maſſe the one day, and the next day after he came into the Pulpit, and deſired all the people to forgive him, for he ſaid he had betrayed Chriſt, but not as *Judas* did, and there made a long Sermon againſt the Maſſe.

Marriage is concluded between Queen *Mary* and the King of *Spain*.

Strange ſights were ſeen before the comming in of King *Philip*, and ſubverſion of Religion, for in the month of *February*, 1553. there was ſeen within the City of *London* about the 9. of the clock in the fore-noon two Suns Shining at once, the one a good pretty way diſtant from the other. At the ſame time was alſo ſeen a rain bow turned contrary and a great deal higher then hath been accuſtomed, it ſtood with the head downward, and the feet as it were upward.

In the ſecond year of Queen *Mary*, there was a Cat hanged upon a Gallows at the croſſe in *Cheap*, apparelled like a prieſt ready to ſay maſſe with a ſhaven crown, her two fore feet tyed over her head with a round paper like a wafer cake put between them, whereon aroſe a great ill-will againſt the city of *London*, for the Queen and the Biſhops were very angry withall, and therefore the ſame afternoon there was a proclamation that whoſoever could bring forth the party that did hang up the Cat should have twenty Nobles, but none could or would earn it.

Philip Prince of *Spain*, and *Mary* Queen of *England* were married together by the Biſhop of *Winchester* in the preſence of a great number of Noble-

men of both the Realms in the year of God, 1554. Cardinal *Pool* is sent legate to the King and Queen to reconcile *England* to their mother Church *Rome*, the Parliament submit themselves to the Pope his authority is restored which was matter of great joy to *Rome*. Great was the bloody murthering of Gods Saints in the time of Queen *Mary*. And first to begin with Master *John Rogers*, he is condemned of the Bishop of *Winchester* and Lord Chancellor for two articles, first for that he affirmed the Romish Catholick Church to be the Church of Antichrist, and that he denied the reality of their Sacrament, he cursed him to be disgraded and condemned and put into the hands of the Laitie, and so he gave him over into the Shireffs hand which were much better then his. 2. That in the Sacrament of the Altar there is not substantially nor really the natural body and blood of Christ. After that this *John Rodgers* had been long and straitly imprisoned by the space of an year and an half at New-gate amongst Theeves, often examined and very uncharitably entreated, and at length unjustly, and most cruelly by wicked *Winchester* condemned. Such was the Bishop of *Winchester* and *Boner* Bishop of *London*. their charity that he could not obtain of them that favour as to talk a little with his wife before his burning; for his wife and children being eleven in number, tenable to go, and on sucking on her breast met him by the way, as he went towards *Smithfield*, this sorrowfull sight of his own flesh: blood could nothing move him but that he constantly and chearfully took his death with wonderful patience in the defence and quarrel of Christs Gospel. As he was going to *Smithfield*, he said the Psalm *Miserere* by the was, all the people wonderfully rejoycing at his constancy with great praises and thanks to God for the same. A little before his burning at the stake, his pardon was brought

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if he would have recanted, but he utterly refused it; so he was burned into ashes washing his hands in the flamme as he was in burning, he was the first Protomartyr of all that blessed company that suffered in Queen *Maries* time that got the first adventure upon the fire, he was viccar of St. Pulchers, and Reader of *Pauls* in London.

After that Master *Rodgers* had broken the yce here, under Queen *Mary* there suffered in like sort an Archbishop, four Bishops, twenty one Divines, eight Gentlemen, eighty four Artificers, one hundred Husband-men Servants and Labourers, twenty six Wives, twenty Widows, nine Virgins, two boyes, and two Infants with many moe, yea it is recorded that in lesse then four years they sacrificed the lives of eight hundred innocents here to their Idols in Queen *Maries* daies. We shall take a view of them that are most memorable.

Lawrence Sanders Preacher, a man of worshipfull Parentage, was burned for the defence of the Gospel at *Coventree*, being led to the place of Execution, he went in an old Gown and a Shirt, barefooted, and oftentimes fell flat on the ground and prayed. When he came to the fire he fell to the ground and prayed, he rose up again and took the Stake to which he should be chained in his arms and kissed it, saying welcome the Crosse of Christ, welcome everlasting life, and being fastned to the Stake, and fire put to him, full sweetly he sleeped in the Lord.

Mr. *John Hooper* Bishop of *Worcester* and *Gloucester* was burnt for the defence of the Gospel at *Gloucester*, he was a worthy Bishop, endued with these qualities that St. *Paul* requires in a Bishop, he was condemned at *London*, and degraded by Bishop *Winchester* and others, and sent to *Gloucester* to be burnt. As he went to the fire he was led between

between two Sheriffs (as it were a Lamb to the place of ſlaughter) in a Gown of his Hoſts, his Hat upon his head, and a ſtaff in his hand to ſtay himſelf withall, for the grief of the Sciatica which he had taken in priſon, cauſed him ſometimes to halt. All the way he was ſtraitly charged not to ſpeak, the people mourned bitterly for him. After he was entred into his prayer, a Box was brought and laid before him upon a Stool with his pardon (or at the leaſt wiſe, it was fained to be his pardon) from the Queen if he would, he at the ſight thereof cryed, if ye love my ſoul, away with it, if ye love my ſoul, away with it; the Box being taken away, the Lord *Shandois* ſaid ſeeing there is no remedy diſpatch him quickly; Mr. *Hooper* ſaid Good my Lord, I truſt your Lady will give me leave to make an end of my prayers. Then ſaid the Lord *Shandois* to Sir *Edmund Bridges*, take heed that he do nothing elſe but pray, if he do, tell me, and I ſhall quickly diſpatch him; ſo he prayed in theſe words following, Lord (ſaid he) I am hell, but thou art heaven, I am ſwill and a ſtink of ſin, but thou art a gracious God and a merciful Redeemer, have mercy therefore upon me moſt miſerable and wretched offender after thy great mercie, and according to thy ineſtimable goodneſſe. Thou that art aſcended into heaven, receive me hell to be partaker of thy joyes, where thou ſitteſt in equall glory with thy Father, for well knoweſt thou Lord, whereof I am, come hither to ſuffer, and why the wicked do proſecute this thy poor ſervant, not for my ſins and tranſgreſſions committed againſt thee, but becauſe I will not allow their wicked doings, to the contaminating of thy blood, and to the denyall of the knowledge of thy truth, wherewith it did pleaſe thee by thy holy Spirit to inſtruct me, the which with as much diligence as a poor wretch might (being thereto called) I have ſet forth to thy glory. And well

ſeeſt

ſeeſt thou my Lord and God, what terrible pains and cruel torments be prepared for thy creature, ſuch, Lord, as without thy ſtrength none is able to bear or patiently to paſſe, but all things that are impoſſible with man are poſſible with thee. Therefore ſtrengthen me of thy goodneſſe, that in the fire I break not the rules of patience, or elſe aſwage the terrour of the pains, as ſhall ſeem moſt to thy glory. After he had done, he was put to the fire, and he abode three quarters of an hour in the fire, for it was ſlow in burning and thriſe it was kindled before he was conſumed. In the midſt of the fire he prayed with a loud voice, Lord Jeſus have mercy upon me, Lord Jeſus have mercy upon me, Lord Jeſus receive my ſpirit, and theſe were the laſt words that he was heard to utter. But when he was black in the mouth and his tongue ſwollen that he could not ſpeak, yet his lips went til they were ſhrunk to the Gams, and he knocked his breaſt with his hands untill one of his arms fell off, and then knocked ſtill with the other, what time the fat water and blood dropped out at his fingers ends, untill by renewing of the fire his ſtrength was gone, and his hand did cleave faſt in knocking to the iron upon his breaſt. So immediatly bowing forwards he yeelded up his ſpirit.

Doctor *Tailyour* was burned at *Hadley* for the teſtimony of the Goſpel, when he was going to execution the people greatly lamented him, and cryed one to another, Ah good Lord, there goeth our good Sheepherd from us, that ſo faithfully hath taught us, ſo fatherly hes cared for us, and ſo godly hath governed us. O mercifull God, what ſhal we poor ſcattered Lambs do? What shall come of this wicked world? Good Lord, ſtrengthen him and comfort him, with ſuch other moſt lamentable and pitious voices. And he cryed to them, I have Preached to you Gods word and truth, and am come

this

this day to ſeal it with my blood. Coming againſt the Almes-houſe which he well knew, he caſt to the poor people money which remained of that good people had given him, in time of his impriſonment. As for his living, they took it from him at his firſt going to Priſon, ſo that he was ſuſtained all the time of his impriſonment by the charitable Almes of good people that viſited him; he is not permitted to ſpeak at his death, and therefore he kneeled down and prayed, and a poor woman that was among the people ſtepped in and prayed with him, but her they thruſt away, and threatned to tread her down with horſes, notwithſtanding ſhe would not remove, but abode and prayed with him. When he had prayed, he went to the Stake and kiſſed it, and ſet himſelf in a pitch Barrel which they had ſet for him to ſtand in, and ſo ſtood with his back upright againſt the Stake, with his hands folded together, and his eyes toward Heaven, and ſo he continually prayed. So ſtood he ſtill without either crying or moving, with his hands folded together, till *Soyce* with an Halbert ſtroke him on the head that the brains fell out, and the dead Corps fell down into the fire and burnt.

The Lord Chancellor, and other his fellow-Biſhops, cauſed the Image of *Thomas Becket* that old Romſh traitor to be ſet over the Mercers Chappel-door in Cheapſide in *London*, in the form and ſhape of a Biſhop, with Miter and Croſier, howbeit within two days after his erection, his two bleſſing-fingers were firſt broken away, and the next day his head alſo was ſtricken off, whereupon aroſe great trouble, and many were ſuſpected, among whom one Maſter *John Barnes* Mercer, dwelling over againſt the ſame Chappel, was vehemently by the Lord Chancellor charged withall as the doer thereof, and though rather for that he was a Profeſſor of the truth, wherefore he and three of his ſervants were commited to Priſon,

and

and at his delivery) although it could not be proved upon him (he was bound in a great sum of money, as well to build it up again as often as it should be broken down, and also to watch and keep the same.

And therefore at his compelled charges, the Image was again set up the second day of *March* then next ensuing, but (for lake belike of carefull watching) the 14. day of the said month in the night, the head of that dangerous beast (over whom there was such a charge given) was again the second time broken off. which thing was so hainously taken, that the next Day there was a proclamation made in *London*, that whosoever would tell who did strik off his head (though he were of counsel and not the principal doer (he should have not only his pardon, but also an hundreth crowns of Gold with hearty thanks, but it was not known who did it.

Thomas Tomkins of the Diocesse of *London* having first his hand burned, after was burnt himself by Bishop *Boner* for the constant testimony of Christs true profession. This *Tomkins* was a weaver by his occupation, he was of so godly life and disposition, that if any woman had come to him with her Web, as some time they did three or four in a day, he would alwayes begin with prayer, Or if any other had come to talk with him of any matter he would first begin with prayer, and if any had sought unto him to borrow money, he would shew him such money as he had in his purse and bid him take it, and when they came to repay it again, so far off was he from seeking any usury at their hand, or from strait exaction of his due that he would bid them keep it longer while they were better able. When *Boner* saw that by no means he could prevail with *Tomkins* to forsake the truth, he found out a cruel device, First he burnt his hand at a Taper or wax-candle, supposing that by the smart and pain of the fire being terrified, he would

would leave off the defence of his Doctrine which he had received. In the time that his hand was in burning, the said *Tomkins* afterward reported to one *James Hinſe* that his ſpirit was ſo rapt up that he felt no pain. In the which burning he never ſhrunk, till the veins ſhrunk and the ſinnews bruſt, and the water did ſpirt into Mr. *Harpfields* face, one that was with the Biſhop, inſomuch that the ſaid Mr. *Harpsfield* moved with pitie deſired the Biſhop to ſtay, ſaying that he had tried him enough, this burning was in the hall at *Fulham*, and ſuch was the cruelty of this *Boner* that he was not contented with the burning of his hand, reſted not till he had conſumed his whole body into aſhes at *London* in *Smithfield*.

Stephen Gardiner Biſhop of *Wincheſter* and Chancellor ſeeing he could not prevail by cruelty to reduce men to the unity of the Catholick faith, and to call them from their errors and hereſies, he gave over his murthering office to *Boner* Biſhop of *London* who ſupplied that part right doughtily as in the further proceſſe of this Hiſtory hereafter evidently and too much may appear.

William Hunter a young man of nineteen years, a Prentiſe in *London* is burnt for the Goſpels ſake, when hee is condemned to die, his father and his mother came to comfort him, and deſired heartily of God that he might continue to the end in that good way which God had begun, and his mother ſaid to him that she was glad that ever she was ſo happy to bear ſuch a Child which could find in his heart to loſe his life for Chriſts name ſake. As he came to the place of execution, The Shireff ſaid unto him here is a letter from the queen, if thou wilt recant thon ſhalt live, if not thou ſhall be burned. No quoth *William Hunter* I will not recant God willing, then he went to the ſtaik and prayed, ſaying, Son of God ſhine upon me, and immediatly the Sun in the Element

Element shined out of a dark cloud ſo full in his face that he was conſtrained to look another way, whereat the people muſed, becauſe it was ſo dark a little time before, and here was an external ſhew of Chriſts favour upon him.

After the burning of *William Hunter* was Mr. *Higbed*, and *Mr. Cauſtoun* two worthy Gentle-men of *Eſſex*, which for the ſincere profeſſion of their Faith under *Boner* Biſhop of *London* were martyred and burned in *Eſſex*.

John Laurence prieſt, laimed with irons in Priſon was born to the fire in a chaire at *Colcheſter*, and ſo ſitting was in his conſtant faith conſumed with fire. At the burning of this *Laurence* he ſitting in the fire, the young children came about the fire, and cried as well as young Children could ſpeak, ſaying, Lord ſtrengthen thy ſervant and keep thy promiſe, Lord ſtrengthen thy ſervant and keep thy promiſe, which thing as it is rare, ſo it is no ſmall manifeſtation of the glory of God which wrought this in the hearts of theſe little ones, nor yet a little commendation to their parents which from their youth brought them up in the knowledge of God and his truth.

Follows the worthy and conſtant martyredome of the Biſhop of St. *David* in *Wales*, called *Robert Farrar*, who was the next Biſhop in this catalogue of of Chriſtian martyres that ſuffered after Mr. *Hooper*. This foreſaid *Farrar* by the favour and good-will of the Lord Protector was firſt called and promoted to that dignity. This man I may well call twiſe a martyr, not only for the cruel death of the fire which he ſuffered moſt conſtantly in the days of Queen *Mary* unto the ſhedding of his blood, but alſo for diverſe other injuries and moleſtations in King *Edwards* time, which he no leſſe firmly then unworthily ſuſtained at the hands of his enemies after the fall of the Duke of *Somerſet*. Of theſe his vexations and troubles

troubles, with the wrangling articles and informations laid againſt him to the number of 56. and of the malice conceived againſt him by certain covetous Chanons of the Church of *Carmarthen*, and what were the proceedings of both parts, as well of innocent, as of the craſty adverſaries, what were their names in their Articles againſt him is to be ſeen in his Hiſtory, unto the which he anſwered all. Thus this godly Biſhop being condemned and degraded, was committed to the Secular power, who not long after was brought to the place of Execution in the Town of *Carmarthen*, where he in the *Mercat*-place moſt conſtantly ſuſtained the torments & paſſion of the fire. Touching the which conſtancy of this bleſſed Martyr, this is moreover to be added and noted, that one named *Richard Jonas* a Knights ſon, coming to Mr. *Farrar* a little before his death, ſeemed to lament the painfulneſſe of the death he had to ſuffer. Unto whom the Biſhop anſwered again to this effect ſaying that if he ſaw him once to ſtir in the, pains of his burning, he ſhould then give no credit to his Doctrine. And as he ſaid, ſo he right well performed the ſame, for ſo patiently he ſtood that he never moved, but even as he ſtood holding up his ſtumps, ſo ſtill he continued, till one *Richard Gravell* with a ſtaff daſhed him upon the head, and ſo ſtroke him down.

There was one at this time called *Rawlins White* a fiſher man in the Country of *Wales*, gave his life like a valiant Souldier of Jeſus Chriſt to martyrdome, and was burned at *Cardiff*, he was illiterat, but had a great deſire to know the truth, he had a Boy that red to him the Scripture and other Books, whereby he attained through the grace of God to the knowledge of the truth, and conferred with others, and became an inſtructer of others, and converted many to the truth; at laſt he was taken as a man ſuſpect of Hereſie,

Hereſie, and committed to priſon, and being deſired oftentimes by the Biſhop to recant, could no be perſwaded thereto, he is condemned as an Heretick, and to be burnt. As he was going to execution, he ſaw his Wife and Children by the way weeping and making great lamentation, the ſudden ſight of whom ſo pierced his heart, that the very tears trickled down his face. But he ſoon after, as though he had miſliked this infirmity of the fleſh, began to be as it were altogether angry with himſelf, inſomuch that ſtriking his breaſt with his hand, he uſed theſe words, Ah filthy fleſh, ſtayeſt thou me ſo, wouldeſt thou fain prevail; Well, I tell thee, do what thou canſt, thou ſhalt not by Gods grace have the victory. As he went to the Stake, he fell down upon his knees and kiſſed the ground, and in his riſing again, the earth a little ſticking on his noſe, he ſaid theſe words, Earth unto earth, and duſt unto duſt, thou art my mother, and unto thee I ſhall return. When he was ſtanding at the Stake, he caſt his eyes upon one, and called him unto him, and ſaid, I feel a great fighting between the fleſh and the ſpirit and the fleſh would very fain have his ſwing, and therefore I pray you when ye ſee me any thing tempted, hold your finger up to me, and I truſt I ſhall remember my ſelf. When the Smith brought a Chain of Iron to faſten him to the Stake, and as he was making it faſt on the other ſide, *Rawlins* ſaid unto him, I pray you good friend knock in the Chain faſt, for it may be that the fleſh would ſtrive mightily, but God of thy great mercy give me ſtrength and patience to abide the extremity; ſo with patience and great conſtancy he ſuffered his Martyrdome. He was of age about threeſcore years.

At this time died Pope *Julius* third, a Porkiſh and blaſphemous Pope. Amongſt other pranks and deeds of this foreſaid Pope, this is alſo reported of him

him in his life that he delighted greatly in Pork flesh and Peacocks. Upon a time when he was admonished of his Physitian to abstain from all Swines flesh, for that it was noysome for his Gout, and yet would not follow his counsell, the Physitian afterward gave warning to his Steward or orderer of his dyet, that he should set no more Pork flesh before him. Whereupon when the Pope perceived the said Pork flesh to be laking in his accustomed service, where (said he) is my Pork? and when his Steward had answered that his Physitian had forbidden any Pork to be served, then the Pope brasting out in a great rage, said these words, bring me (said he) my Pork flesh, all *dispetto di Dio*, that is to say in English, in the despite of God. At another time he sitting at dinner pointed to a Peacock upon his Table which he had not touched, keep (said he) this cold Peacock for me against supper, and let me sup in the Garden, for I shall have Guests. So when supper came, and amongst other hot Peacocks, he saw not his cold Peacock brought to his Table: The Pope after his wonted manner most bitterly blasphemed God, fell into an extream rage. Whereupon one of his Cardinals sitting by, desired him, saying, Let not your Holiness I pray you be so moved with a matter of so small weight. Then this *Julius* the Pope answering again, What, said he, If God was so angry for an Apple, that he cast our first parents out of Paradise for the same? Why may not I, being his Vicar, be angry then for a Peacock, since a Peacock is a greater matter then an Apple? Behold here, good Reader, by this Pope, the holiness of that blasphemous See, and yet thou shalt see how what affection was born unto this Pope here in *England*, by the Dirigies, Hearses, and Funerals commanded to be had and celebrated in all Churches by the Queen and her Counsel. At what time it chanced a woman to come

into

into *St. Magnus* Church at the Bridge foot in *London*, and there seeing an Hearse and other preparation, asked what it meant, and others that stood by said it was for the Pope, and that she must pray for him, nay (quoth she) that will I not, for he needeth not my prayer, and seeing he could forgive us all our sins, I am sure he is clean himself, therefore I need not to pray for him; she was heard to speak these words of certain that stood by, which by and by carried her to the Cage of *London* Bridge, and bade her cool her self there.

In the close of the Examination of *John Simpson* and *John Audely*, two Husband-men, is to be noted the sudden fear of Bishop *Boner* and his Doctors, which was thus, there was assembled at that time a great multitude of people, that because the Consistory was not able to hold them, they were fain to stand in the Church near about the said Consistory, waiting to see the said prisoners when they should depart, and hearing the Bishop say, Have him speaking to *Simpson*, being in a rage at his stout answers, Have him away. Now the people hearing in the Church these words, and thinking because the day was far spent, that the prisoners had their judgement, they being desirous to see the prisoners had to *Newgate*, severed themselves, one running one way, another, another way, which caused such a noise in the Church, that they in the Consistory were all amazed, and marvelled what it should mean, wherefore the Bishop also being somewhat afraid of this so sudden fear, asked what there was to do? The standers by answering, said that there was like to be so tumult, for they were together by the ears. When the Bishop heard this, by and by his heart was in his heels, and leaving his seat, he with the rest of that Court betook them to their legs, hastning with all speed possible to recover the door that went into the

Bishops

Bishops houſe, but the reſt being ſomewhat lighter of foot then my Lord, did ſoon recover the door, & thronging haſtily to get in, keeped the Bishop ſtill out, and cried, Save my Lord, ſave my Lord, but meaning yet firſt to ſave themſelves if any danger ſhould come; whereby they gave the ſtanders by good matter to laugh at the rediculous fear of *Loner* and his Doctors, and ſo thereafter thir two godly perſons *Simpſon* and *Audely* were burnt.

The Counſell of *Trent* was in this Pope *Julius* his time, betwixt the firſt and laſt Seſſion thereof were eighteen years. In it all the Articles of the Popiſh Doctrine were confirmed.

At this time by the Popish Clergy the bones of *Martin Bucer* and *Paulus Phagins* which had lyen almoſt two years in their graves, were taken up and burned at *Cambridge*, beſides this, they cauſed *Peter Martyrs* wife, a woman of worthy memory to be digged out of the Church-yard, & to be burned on the dung-hill.

A little before *Thomas Hawkes* Gentleman his death, ſome of his aquaintance & friends which ſeemed not a little to be confirmed by the example of his conſtancy, and by his talk, yet notwithſtanding the ſame again being feared with the sharpneſſe of the punishment which he was going to, privily deſired that in the midſt of the flamme he would ſhew them ſome token if he could whereby they might be more certain whether the pain of ſuch burning were ſo great that a man might not therein keep his mind quiet and patient. Which thing he promiſed them to do, and ſo ſecretly between them it was agreed that if the rage of the pain were tollerable, and might be ſuffered, then he ſhould lift up his hands above his head towards Heaven before he gave up the Ghoſt. In the fire when he continued long, & when his ſpeech was taken away by violence of the flamme, his skin alſo drawn together, and his fingers conſumed with the

fire

fire, so that now all men thought certainly that he had been gone, suddenly, and contrary to all expectation, the blessed servant of God being mindfull of his promise made before, reached up his hands burning in a light fire (which was marvellous to behold) over his head to the living God, and with great rejoycing as seemed, did strike or clap them three times together. At the sight whereof there followed such applause and out-cry of the people, and especially of them which understood the matter, that the like hath not commonly been heard, And so the blessed Martyr of Christ straight way sinking down into the fire, gave up his spirit. *Mr. John Bradfoord* Preacher most constantly suffered for the testimony of Christ and his truth, he was long in prison, he had many conflicts with his adversaries, he was burnt at *Smithfield*, many Doctors and Bishops did talk with him in prison, and two Spanish Friers dealt with him to recant, and to leave his errors, but he abode constant in the truth. When he came to the Stake he took a Fagot in his hand and kissed it, and so likewise the Stake. And when he had so done, he desired of the Sheriffs that his servant might have his rayment, for (said he) I have nothing else to give him, and besides that he is a poor man; and the Sheriff said he should have it. And so forthwith Mr. *Bradfoord* did put off his Rayment and went to the Stake, and holding up his hands, and casting his countenance to Heaven, he said thus: *O England, England*, repent thee of thy sins, beware of Idolatry, beware of false Antichrists, take heed they do not deceive you: but he was commanded by the Sheriff to be quiet. At that time with him was burnt a young man named *John Leafe*, a Prentise, of nineteen or twenty years, whom he greatly encouraged, & said to him, be of good comfort brother, for we shall have a merry supper with the Lord this night, & he spak no moe words that any man did hear

but

but imbracing the reed, ſaid thus, ſtrait is the way, and narrow is the gate that leadeth to eternal ſalvation, and few there be that find it. Here is not to be paſſed by a notable example of Gods hand upon *Widroff*, one of the Sheriffs that would not ſuffer him to ſpeak, but dealt churliſhly with him. It happened within half an year after the burning of this bleſſed Martyr that he was ſo ſtricken on the right ſide with ſuch a Palſie, or ſtroak of Gods hand, whatſoever it was, that for the ſpace of eight years after till his dying day, he was not able to turn himſelf in his bed, but as two men with a sheet were fain to ſtir him, and withall ſuch an inſatiable devouring came upon him, that it was monſtrous to ſee. And thus continued he the ſpace of eight years together. This godly *Bradfoord*, and Heavenly Martyr, during the time of his impriſonment, wrote ſundry comfortable Treatiſes, and many godly Letters, of which ſome he wrote to the City of *London*, *Cambridge*, *Walden*, to *Lancashire*, and *Chaſhire*, and diverſe to his privat friends, and to his mother, brethren, and ſiſters. *Bradfoord* was a godly and learned man, while he was in priſon he teached twiſe a day continually, unleſſe ſickneſs hindered him, where alſo he miniſtred the Sacrament often. Preaching, Reading and Praying, was all his whole life, and he was in great credit with his Keeper, that he might go out and in when he pleaſed. He counted that hour not well ſpent wherein he did not ſome good, either with his Pen, Study, or in exhorting of others, &c. He was had in great reverence and admiration with all good men, that a multitude that never knew him but by fame, greatly lamented his death, yea and a number of the Papiſts themſelves wiſhed heartily his life. In his Letter to his mother, he diſſwades her from the Maſſe, and tells her the difference betwixt the Lords Supper and the Maſſe. The Supper was ordained

to

to be received of us in the memoriall of his death, for the confirmation of our faith, that his body was broken for us, and his blood ſhed for pardon of our ſins: But in the Maſſe there is no receiving, but the Prieſt keepeth all to himſelf alone. Chriſt ſaith, Take, eat, no, ſaith the Prieſt, Gape, peep: There is a ſacrificing, yea, killing of Chriſt again as much as they may: there is Idolatry in worshipping the outward ſign of Bread and Wine, here is all in Latine, yea cannot tell what he ſaith. To conclude, there is nothing as God ordained, wherefore my good mother come not at it.

In mortem Johannis Bradfordi conſtantiſſimi Martyris.
Diſcipulo nulli ſupra licet eſſe Magiſtrum,
Quique Deo ſervit, triſtia multa ferret.
Corripit omniporens natum quem diligit omnem,
Ad Cœlum ſtricta eſt difficiliſque via.
Has Bradforde tuo dum condis pectore voces,
Non hominum rigidas terribileſque minas,
Sed nec blanditias, non vim, nec vincula curas,
Tradis & accenſæ membra cremanda pyræ.

There were at this time alſo two Miniſters, *Bland* and *Frankiſh Sheterden* and *Midletoun* burnt at *Cauterbury*, at two ſeverall Stakes, but all in one fire together, where they in the ſight of God and of his Angels, and before men like true Souldiers of Jeſus Chriſt gave a conſtant teſtimony of the truth of his Goſpel. *Sheterden* wrot ſundry Letters from the priſon in *Weſtgate*, and one to his mother before his execution, to whom he gives warning to beware of the great idolatry, and blaſphemous Maſſe. O let not that be your God which Myce and Worms can devour; behold, I call Heaven and Earth to record that, that it is no God, yea, the fire that conſumeth it, and that moiſtneſſe that cauſeth it to mould, and I take Chriſts Teſtament to witneſs that it is none of his Ordinances, but a meer invention of men, and a

ſnare to catch innocents blood, and now that God hes shewed it unto you, bewarned in time. O give over all cuſtomes, and become new in the truth: what ſtate ſoever your fathers be in, leave that to God, and let us follow the counſell of his Word.

Thomas Jueſon Carpentar being earneſtly travelled with all to recant, ſaid in this wiſe, I would not recant and forſake my opinion and belief for all the goods in *London*, I do appeal to Gods mercy, and will be none of your Church, nor ſubmit my ſelf to the ſame, and that I have ſaid, I will ſay again, and if there came an Angel from heaven to teach me any other doctrine, then that which I am in now, I would not believe him: Which anſwer thus made he was condemned as an heretick, and committed to the ſecular power and burned at *Chicesher*, perſuing him in his conſtant faith unto the end.

Among many that travelled in theſe troubleſome days to keep a good conſcience, there was one *James Ables* a young man, which through compulſion of the tyranny then uſed, was inforced to his part with his brethren in wandring and going from place to place to avoid the peril of apprehending, but when time came that the Lord had another work to do for him, he was caught by the hands of wicked men, and brought before the Bishop of *Norwich*, Doctor *Hopton*, who examining him of his Religion, and charging him therewith very ſore, both with threats and fair ſpeach, at the laſt the ſaid poor *James* did yeeld and reſented to their naughty perſwaſions, although his conſcience conſent not thereto. Now when he was diſmiſſed and ſhould go from the Bishop, the Bishop calling him again gave him a piece of money, which when the ſaid *James* had received and was gone from the Bishop, his conſcience began to throb and inwardly to accuſe his fact how he had diſpleaſed the Lord by conſenting to their beaſtly illuſions.

luſions, In which combat with himſelf, being piteouſly vexed, he went immediatly to the Bishop again and there threw him his ſaid money which he had received at his hand, and ſaid it repented him that ever he gave his conſent to the wicked perſwaſions, and that he gave his conſent to the taking of his money. Now this being done, the Bishop with his Chaplaines did labour a freſh to win him again but in vain; for the ſaid *James Abbes* would not yeeld for none of them all, although he had played *Peter* before through infirmity, but ſtood manfully to his Maſters quarrel to the end, and above the force of the fire, to the conſuming of his body into ashes, which tyrany of burning was done in *Berie*.

Maſter *John Denly* at *Uxbridg* was burnt for the teſtimony of the truth, being ſet in the fire with the burning flamme about him he ſang in it a Pſalm. Then cruell Doctor *Story* being there preſent, commanded one of the tormentors to hurle a Faggot at him, whereupon being hurt therewith upon the face that he bled again, he left his ſinging and clapt his hands upon his face, truly quoth Doctor *Story* to him that hurled the Faggot, thou haſt marred a good old ſong. The ſaid *John Denly* being yet ſtill in the flame of the fire put his hands abroad and ſang again, yeelding at the laſt his ſpirit into the hands of God through his Son Jeſus Chriſt.

There was ſix godly Martyrs burnt at one fire at *Canterbury* for the teſtimony of the Truth. *Elizabeth Narne* widow that was one of them that was burnt at *Stafford bow* nigh unto *London*, her husband was burnt before for the profeſſion of the truth in the month of *May* laſt by paſt; the chief thing objected againſt her as againſt all the reſt, was touching the real and corporall preſence of the body and blood of Chriſt in the Sacrament of the Altar; many other matters was objected againſt them, as for not comm-

ing to the church, for ſpeaking againſt the maſſe, for diſpiſing their Ceremonies and new found Sacraments with diverſe other fond and trifling toyes not worthy any mentioning. This woman being exhorted to recant, ſhe ſaid, do what ye will, for if Chriſt was in an errour, then am I in an errour, upon which anſwer shee was adjudged and condemned as an Heretick, and ſo delivered unto the ſecular power to be by them put to death, and ſo ſhe was burnt.

George Tankerfield a little before his execution prayed his Hoſt to let him have a good fire in his Chamber, he had ſo, and then he ſitting on a Form before the fire, put off his ſhoos and hoſe, and ſtretched out his leg to the flame, and when it had touched his foot he quickly withdrew his leg, shewing how the fleſh did perſwade him one way, and the Spirit another way. The Spirit ſaid, be not afraid, for this is nothing in reſpect of fire eternall. The flesh ſaid, leave not the company of thy friends & acquaintance, which love, and will not let thee lack nothing. The Spirit ſaid, the company of Jeſus Chriſt and his glorious preſence doth exceed all fleſhly friends. The flesh, ſaid, do not shorten thy time, for thou mayeſt live if thou wilt, much longer. The Spirit ſaid, this life is nothing unto the life in Heaven which laſteth for ever, &c. And when he came to the place of execution, after he ended his prayer, he aroſe, and with a joyfull faith he ſaid, that although he had a ſharp dinner, yet he hoped to have a joyfull ſupper in Heaven. While the Fagots were ſet about him, there came a Prieſt unto him and perſwaded him to believe on the Sacrament of the Altar and he should be ſaved. But *George Tankerfield* cryed out vehemently, and ſaid, I defy the Whore of *Babylon*, I I defy the Whore of *Babylon*, fy on that abominable Idol, good people do not believe him. Then the Major of the Town commanded to ſet fire to the Heretick,

Heretick, and ſaid if he had but one load of Fagots in the whole world, he would give them to burn him. There was an certain Knight by, and went unto *Tankerfield*, and took him by the hand, and ſaid, good brother, be ſtrong in Chriſt; this he ſpoke ſoftly, and *Tankerfield* ſaid, O Sir, I thank you, I am ſo I thank God, ſo he was put to the fire and burnt.

Robert Samuel a very godly and right faithfull Preacher of Gods Word in King *Edward* his dayes, was now apprehended and caſt into priſon, and miſerably handled under the Bishop of *Norwich*, Doctor *Hopton* an unmercifull Prelat, he ſo far exceeded the bounds of piety and compaſſion in tormenting their poor brethren as this Bishop did, in ſuch ſort that many of them he perverted and brought quite from the truth, and ſome from their wits alſo, he is keeped in ſtrict priſon, where he was chained bolt upright to a great poaſt, in ſuch ſort, that ſtanding only on the tiptoe, he was fain to ſtay up the whole poiſe or weight of his body thereby, and to this they added a far more grievous torment, keeping him without meat and drink, whereby he was unmercifully vexed through hunger and thriſt, ſaving that he had every day allowed two or three mouthfuls of bread, and three ſpoonfuls of water to the end rather that he might be reſerved to further torment, then that they would preſerve his life. O worthy conſtancy of the Martyr. O pitileſſe hearts of Papiſts, worthy to be complained of, and to be accurſed before God and nature O the wonderfull ſtrength of Chriſt in his members, whoſe ſtomack, though it had been made of Adament ſtone, would not have relented, and theſe intollerable vexations, and extream pains above nature, how often times would he have drunken his own water, but his body was ſo dried up with his long emptineſſe, that he was not able to make one drop of water. At the laſt when he was brought

forth to be burned, which was but a trifle in comparison of these pains that he had passed; certain there were that heard him, what strange things had hapened unto him, during the time of his imprisonment, to wit, that after he had been famished, or pined, with hunger two or three dayes together, he then fell into a sleep, as it were one half in a slumber, at which time one cloathed all in white seemed to stand before him, which ministred comfort unto him by these words, *Samuel, Samuel*, be of good cheer, and take a good heart unto thee, for after this day shalt thou never either be hungry or thirsty, which thing came even to passe accordingly, for sppedily after he was burned, and from that time that he should suffer he felt neither hunger nor thrist. And thus declared he to the ends as he said, that all men might behold the wonderfull works of God. Many more like matters concerning the great comfort he had of Christ in his afflictions, he could utter (he said) besides this, but shamefastnesse and modesty would not suffer him to utter it. The report goeth among some that were there present, and saw him burnt, that his body in burning did shine as light and white as new tryed silver in the eyes of them that stood by.

After the suffering of *Robert Samuel*, was burned *William Allen* in *Walsinghame*, a labouring man, he being brought before the Bishop, and asked the cause why he was imprisoned, answered, that he was put in prison because he would not follow the Crosse, saying that he would never go in procession. Then being willed by the Bishop to return again to the Catholick Church, he answered that he would turn to the Catholick Church, but not to the Romish Church, and said, that if he saw the King and Queen and all other follow the Crosse, or kneel down to the Crosse, he would not, for the which, sentence of condemnation was given against him, and he burned, who declared such

ſuch conſtancy at his martyrdom, and had ſuch credit with the juſtices, by reaſon of his upright and well tryed converſation amongſt them, that he was ſuffered to go untyed to his ſuffering, and there being faſtned with a Chain, ſtood quietly without ſhrinking untill he died.

There were five worthy Martyrs burned at *Canterbury* in one fire, becauſe they denied that Chriſt was corporally and bodily in the Sacrament: Maſter *Robert Glover* at *Coventree* being apprehended for ſuſpicion of Hereſie and impriſoned, was burnt for the teſtimony of the truth There was one *Auſten Bernher* a Miniſter and a familiar friend of his, teſtified this of him. After he was condemned by the Biſhop, and was now at the point to be delivered out of this world, It ſo happened that two or three dayes before his heart being lumpiſh and deſolate of all ſpiritual conſolation, felt in himſelf no aptneſſe nor willingneſs, but rather a heavineſſ and dulneſſe of ſpirit, finding much diſcomfort to bear the bitter croſſe of martyrdome ready now to be laid upon him, and here we ſee that Gods Saints may be deſtitute for a time, of the Lords comfort. Unto whom the ſaid *Auſten* anſwering again, willed and deſired him patiently to wait the Lords pleaſure, and howſoever his preſent feeling was, yet ſeeing his cauſe was juſt and true, he exhorted him conſtantly to ſtick to the ſame, and to play the man, nothing miſdoubting but the Lord in his good time could viſite him and ſatisfie his deſire with plenty of conſolation. whereof he ſaid he was right certain and ſure, and therefore deſired him whenſoever any ſuch feeling of Gods heavenly mercies ſhould begin to touch his heart, that then he would ſhew ſome ſignification thereof whereby he might witneſſe with him the ſame, and ſo departed from him. The next day when the time came of his martyrdome as he was going to the place, and

was now come to the ſight of the Stake, although all the night before praying for ſtrength and courage hee could feel none, ſuddenly he was ſo mightily repleniſhed with Gods holy comfort and heavenly joyes, that he cried out, clapping his hands to *Auſten* and ſaying in theſe words, *Auſten* he is come, he is come, and that with ſuch joy and alacrity, as one ſeeming rather to be riſen from ſome deadly danger to liberty of life, then as one paſſing out of the world by any pains of death. And ſo he was put to the fire and burnt for the teſtimony of the truth.

Denton being afrayed of burning ſaid to *Wolſey* that he cannot burn, but he that could not burn in the cauſe of Chriſt, was afterward burned againſt his will when Chriſt had given peace to his Church, for his houſe was ſet on fire, and while he went in to ſave his goods he loſt his life with two other that were in the ſame houſe. Not much unlike to this was alſo the example of *Mr. Weſt* Chaplain to B. *Ridley*, who refuſing to die in Chriſts cauſe with his maſters, ſaid maſſe againſt his conſcience, and ſoon afterward died.

The Death and Martyrdome of Biſhop Ridley, and Biſhop Latimer.

MAſter *Ridley* Biſhop of *London*, and *Latimer* Biſhop ſometimes of *Worceſter*, men of memorable leaning and incomparable ornaments, and gifts of grace, joyned with no leſſe commendable ſincerity of life, as all the Realm can witneſſe ſufficiently, were burnt at *Oxford* for the teſtimony of the truth. This B. *Ridley* was deſcended of a ſtock right worſhipfull, he was born in *Northumberland-ſhire*. After he paſt his courſe at *Cambrige* & made Doctor of Divinity, he went to *Paris*, and after his return was

was made Chaplain to King *Henry* the eight, and promoted afterward by him to the Biſhoprick of *Worceſter*, and ſo from thence tranſlated to the See and Bishoprick of *London* in King *Edwards* days, & now in Queen *Maries* time they were laid hands upon, and committed to priſon and accuſed as Hereticks. Great was the conference and godly talk that was between them while they were in priſon. Mr. *Ridley* wrote many letters from the priſon, as a letter from him and his priſon-fellows unto Mr. *Braidford*, and his priſon-fellows in the Kings bench at *Southwark*, and to many others. And beſides theſe letters of his, diverſe other tracttations were written by him, partly out of priſon, and partly in priſon.

As for *Mr. Latimer* that famous Preacher and worthy Martyr of Chriſt and his Goſpel, he was a long time a zealous and ſuperſtitious Papiſt, and in this blind zeal he was a very enemy to the profeſſors of Chriſts Goſpel, as both his Oration made when he proceeded Batchelor of Divinity againſt *Philip Melanction*, and alſo his other works did plainly declare; but he through the goodneſs of God was converted by Mr. *Bilney* unto the truth, ſo that whereas before he was an enemy, and almoſt a perſecuter of Chriſt, he was now a zealous ſeeker after him, howbeit as Satan never ſleepeth when he ſeeth his kingdom begin to decay, ſo likewiſe now ſeing that this worthy member of Chriſt would be a ſhrowd ſhaker thereof, he raiſed up his impious Impes to moleſt and trouble him. He wrote alſo many letters from the priſon. Touching the memorable acts and doings of this worthy man, amongſt many other, this is not to be neglected what a bold enterpriſe he attempted, in ſending to King *Henry* a preſent, the manner whereof was this. There was then and yet remaineth ſtill an old cuſtome received from the old *Romans*, that upon new years day being the firſt day

of *January*, every Bishop with some handsome new years gift should gratifie the King, and so they did, some with gold, some with silver, some with a purse full of money, some with one thing, and some with another, but Mr. *Latimer* being Bishop of *Worcester* then amongst the rest, presented a new Testament for his new years gift with a napkin having this poesie about it, *Fornicatores & adulteros judicabit Dominus.*

Now in Queen *Maries* time, after their long imprisonment they are brought forth to their finall examination and execution, are degraded and condemned as Hereticks, and delivered to the Secular power to be put to death. When they came to the fire, they brought a Fagot kindled with fire and laid the same down at Doctor *Ridleys* feet, to whom Mr. *Latimer* spake in this manner, be of good comfort Mr. *Ridley*, and play the man, we shall this day light such a Candle by Gods grace in *England*, as I trust shall never be put out. And here we see the Church so be lightened by the Martyrdome of Saints. And so the fire being given to them, when Doctor *Ridley* saw the fire flaming up toward him he cried with a wonderful loud voice, *In manus tuas Domine commendo spiritum meum, Domine suscipe spiritum meum*, and after repeated this latter part often in English, Lord, Lord, receive my spirit. Mr. *Latimer* crying as vehemently on the other side, Oh Father of Heaven receive my soul; who receiving the flame, as it were embracing of it. After, as he had stroaked his face with his hands (as it were) bathed them a little in the fire, he soon died (as it appeared) with very little pain, or none. But Mr. *Ridley* by reason of the evill making of the fire unto him, he was long in burning, he cried to let the fire come to him, for his nether parts were burnt before the fire touched his upper parts, yet for all this torment he forgot not to call upon God still, it moved hundreds to tears in beholding

beholding this horrible ſight, for I think there was none that had not clean exiled all humanity and mercy, which would not have lamented to behold the fury of the fire, ſo to rage upon their bodies. Thus thir two godly and learned men ended their lives for the cauſe of Chriſt, and teſtimony of his truth.

The death and end of Stephen Gardiner *Biſhop of Wincheſter, and Chancellor of the Kingdom, enemy of Gods* Word.

THe next moneth after the burning of Doctor *Ridley* and Mr. *Latimer*, which was the moneth of *November*, *Stephen Gardiner* Biſhop and Chancellor a man hated of God and all good men, ended his wretched life. The ſame day when as Biſhop *Ridley* and Mr. *Latimer* ſuffered at *Oxford*, came the ſervant of the ſaid *Wincheſter* poſting in all poſſible ſpeed from *Oxford*, bringing intelligence to the Biſhop that *Ridley* and *Latimer* were burnt, he came out rejoycing and ſaying to the old Duke of *Norfolk*, being then in his houſe. Now (ſaith he) let us go to dinner. Whereupon they being ſet down, meat was immediatly brought, and the Biſhop began merrily to eat; but what followed? The bloodly tyrant had not eaten a few bits, but the ſudden ſtroak of God, his terrible hand fell upon him in ſuch ſort as immediatly he was taken from the Table, and ſo brought to bed, where he continued for the ſpace of fifteen dayes in ſuch intollerable anguiſh and torments, that all that mean while, during theſe fifteen dayes he could not avoid by order of Urine, or otherwiſe any thing that he received, whereby his body being miſerably inflamed within (who had inflamed ſo many good Martyrs before) was brought to wretched end. And therefore no doubt, as moſt

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like it is, came the thrusting out of his tongue from his mouth so swolen and black with the Inflamation of his body; a spectacle worthy to be noted and behold of all such bloody persecuters. Moreover it is recorded concerning the said Bishop, that when Doctor *Daie* Bishop of Chicester came to him and began to comfort him with words of Gods promise, and with the free justification in the blood of Christ our Saviour, repeating the Scriptures to him. *Winchester* hearing that, What my Lord (quoth he) will ye open that gap now, (then farewell altogether) to me and such other in my case ye may speak it, but open this window to the people, then farewell altogether.

The Martyrdome of Mr. *John Philpot* Arch-deacon, was burnt for the defence of the Gospels cause against the Antichristian See of *Rome*. After long imprisonment, & oft Examination he is condemned as an Heretick, and delivered to the Secular Power to be burnt. When he came to the place of suffering, to wit, in *Smithfield*, he kissed the Stake, and said, Shall I disdain to suffer at this Stake, seeing my Redeemer did not refuse to suffer most vile death upon the Crosse for me, and then with an obedient heart full meekly he said the 106. 107, and 108. Psalms, and when he had made an end of all his prayers, he said to the Officers, What have ye done for me, and every one of them declared what they had done, and he gave to every one of them money, then they bound him to the Stake, and set fire unto that constant Martyr, who in the midst of the firey flames yeelded his soul into the hands of the Almighty God, and like a Lamb gave up his breath, his body being consumed into ashes. The writings and examinations of *Mr. Philpot* were by the providence of God preserved from the sight and hands of his enemies, who by all manner and means sought not only to stop

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him from all writing, but alſo to ſpoil and deprive him of that which he had written, for the which cauſe he was many times ſtripped and ſearched within the priſon by his Keeper, but yet ſo happily theſe his Writings were conveyed and hid in places about him, or elſe his Keepers eyes ſo blinded, that notwithſtanding all this malicious purpoſe of the Biſhops, are yet remaining, and come to light.

There were ſeven Martyrs that ſuffered together at one fire in *Smithfield* at *London* for the teſtimony of Chriſts Goſpel, in the ſecond year of perſecution under Queen *Mary*; five men, one wife, and one maid, all which ſeven as they were burned together in one fire, ſo were they likewiſe all upon one ſort and form of Articles condemned in on day. Amongſt the reſt of the Articles objected againſt them were, that they miſliked the Sacrifice of the *Maſſe*, and the Sacrament of the Altar, refuſing to come to their Parish Church to hear Maſſe, and that they did expreſly ſay that in the Sacrament of the Altar is not the very body and blood of our Saviour Chriſt, really, ſubſtantially and truly, and hath affirmed expreſly that the Maſſe is idolatry and abomination, and that in the Sacrament of the Altar there is none other ſubſtance but only materiall bread, and materiall wine, which are tokens of Chriſts body and blood, and that the ſubſtance of Chriſts body and blood is no wayes in the Sacrament of the Altar, &c. As for the firſt of theſe ſeven, to wit, *Thomas Woitlie* Miniſter upon perſwation and counſell recanted, and ſubſcribed a Bill of ſubmiſſion to renounce all errors and hereſies againſt the Sacrament of the Altar, &c. And I do proteſt and declare by theſe preſents that I do both now hold obſerve, and keep in all points the Catholick faith and belief of Chriſts Church, according as this Church of *England* being a member of this Catholick Church doth now profeſs and keep, and

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in no wayes to ſwerve, decline, or go from the ſaid faith, during my naturall life, ſubmitting my ſelf fully and wholly to you reverend Father, my ſaid ordinary in all things concerning my reformation and amendement at all times. Now when he had thus done, he was troubled in his mind and conſcience for forſaking the croſſe of Chriſt and had no reſt till he obtained again the ſubmiſſion he had ſubſcribed, which having gotten he was very glade and returned again, and with great conſtancy and fortitude ſtood to the defence of Chriſts Doctrine to the fire againſt the Papiſts. Five other Martyrs in *Canterbury*, four Women, and one Man at two ſtaiks and one fire altogether burned, who when the fire was flaming about their ears, do ſing Pſalms. Where at the good knight Sir *John Norton*, being there preſent, weeped bitterly at the ſight thereof.

The Martyrdome of Thomas Cranmer *Arch-Biſhop of Canterbury.*

THe Martyrdom of the reverent Paſtor and Prelat *Thomas Cranmer* Arch-Biſhop of *Canterbury*, who was burned at *Oxford* under Queen *Marie*, for the confeſſion of Chriſts true Doctrine, he was a gentleman born of good parentage, he attained to great knowledge and learning, and was reader of Divinity lecture in the Colledge of *Cambridge*, and was in ſuch ſpecial eſtimation and reputation with the whole Univerſity, that being Doctor of Divinity; he was commonly appointed one of the heads (which are two or three of the chiefeſt learned men) to examine ſuch as yearly profeſſe in comencement, either Batchelors or Doctors of Divinity, by whoſe approbation the whole Univerſity licenſeth them to proceed unto their degree, and again by whoſe diſſalowance

lowance the Univerſity alſo rejecteth them for a time to proceed untill they be better furniſhed with more knowledge. When the great and weighty cauſe of King *Henry* the eight his divorce with the Lady *Katheren Dowager* of *Spain* came into queſtion, which being many wayes by the ſpace of two or three years amongſt the Canoniſts, Civilians and other learned men diverſly diſputed and debated, at what time Cardinal *Campeius* and Cardinal *Volſey* being in commiſſion from the Pope to hear and determine that great cauſe in controverſity between the King and the Queen his pretended wife, dalied and delayed all the Summer time, hearing the ſaid cauſe in controverſie debated, and the little minding to proceed to ſentence giving, took occaſion to finish their commiſſion, and not further to determine therein. So on a night two Doctors of the kings ſide and Doctor *Cranmer* being lodged in one houſe, and as they were at ſupper, they conferred with Doctor *Cranmer* concerning the Kings cauſe, and asking his judgement, he anſwered that in his opinion they made more adoe in proſecuting the law eccleſiaſticall then needed. It were better I ſuppoſe quoth Doctor *Cranmer* that the queſtion whether a man may marry his brothers wife or no, were decided and diſcuſſed by the Divines, and by the authority of the word of God, whereby the conſcience of the Prince may be better ſatisfied and quieted, then thus from year to year by fruſtretory delayes to prolong the time, leaving the very truth of the matter unboulted out by the word of God, and this may be done as well in *England* in the Univerſities here, as at *Rome*, or elſe where in any forraign nation. When Doctor *Cranmer* had thus ended his Tale, the other two well liked of his deviſe: The King hearing of this adviſe, of *Cranmers*, cauſed in all haſte to ſend for him, I perceive ſaid the King, I perceive that, that man hath

hath the Sow by the right ear. And if I had known of this deviſe two years ago, it had been in my way a great peece of money, and had alſo red me out of much diſquietneſſe, he comes to the King and after conference between the King and him, he layes a charge upon him to ſearch the Scripture in the cauſe of his divorce, and to write his mind therein, ſo he went about the buſineſſe, and incontinent wrote his mind concerning the Kings queſtion adding to the ſame beſides the authority of the Scriptures, of General Counſels, and of ancient writers alſo, his opinion which was this, that the Biſhop of *Rome* had no ſuch authority as whereby he might diſpenſe with the word of God and the Scriptue. When Doctor *Cranmer* had made this book, and committed it to the King the King ſaid to him, will ye abide by this that yee have here written before the B. of *Rome*, that will I do by Gods grace quoth Doctor *Cranmer*, if your Majeſty do ſend me thither? Marie quoth the King, I will ſend you even to him in a ſure Ambaſſage. And this by means of Doctor *Cranmers* handling of this matter with the King, not only certain learned men were ſent abroad to the moſt part of the Univerſities in Chriſtendom to diſpute the queſtion, but alſo the ſame being by commiſſion diſputed by the Divines in both the Univerſities in *Cambrige* and *Oxford*, It was there concluded that no ſuch Matrimony was by the word of God lawfull. Whereupon a ſolemn Ambaſſage was then prepared and ſent to the Biſhop of *Rome*, wherein went the Earle of *Wiltshire*, Doctor *Cranmer* and other Doctors. And when the time came that they ſhould come before the Bishop of *Rome* to declare the cauſe of their Ambaſſage, the Biſhop ſitting on high in his cloath of ſtate and in his rich apparel, with his Sandals one his feet, offering as it were his foot to be kiſſed of the Ambaſſadours, the Earle of *Wiltshire* diſdaining

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ing thereat, ſtood ſtill and made no countenance thereunto, ſo that all the reſt keeped them from that idolatry, howbeit one thing is not here to be omitted as a Prognoſticat of our ſeparation from the ſeat of *Rome*, which then chanced by a Spaniel of the Earle of *Wiltshire*, for he having there a great Spaniel which came out of *England* with him, ſtood directly between the Earle and the Biſhop of *Rome*, when the ſaid Biſhop had advanced forth his foot to be kiſſed, now whether the Spaniel perceived the Biſhop foot of another matter than it ought to be, and ſo taking it to be ſome kind of repaſt, or whether it was the will of God to ſhew ſome token by the Dog unto the Biſhop of his inordinate pride, that his foot were more meet to be bitten of dogs then kiſſed of Chriſtian men, the Spaniel I ſay when the Biſhop extended his foot to be kiſſed, no man regarding the ſame, ſtraight waies (as though he had been of purpoſe appointed thereunto) went directly to the Popes foot, and not only kiſſed the ſame unmannerly, but as ſome plainly reported and affirmed took faſt with his mouth the great toe of the Pope, ſo that in haſt he pulled in his glorious feet from the Spaniel, whereat one man ſmileing in their ſleeves, what they thought God knoweth. But in fine the Pontificall B. after that, ſought no more at that preſent for kiſſing his feet, but without any ceremony gave ear to the Ambaſſadors what they had to ſay. Who entring there before the Biſhop offered on the Kings behalf to be defended that no man *ſure Divino* could or ought to Marrie his Brothers wife, and that the Biſhop of *Rome* by no means ought to diſpenſe to the contrary. Diverſe promiſes were made, and ſundry dayes appointed wherein the queſtion ſhould have been diſputed, and when one part was ready to anſwer, no man there appeared to diſpute in that behalf. So in the end the B. making to our Ambaſſadors

ſadors good countenance and gratifying Doctor *Cranmer* with the office of the penitentiariſhip, diſmiſſed them undiſputed withal, the Ambaſſadors returned, but *Cranmer* went forward in his Ambaſſage to the Emperor, and there to anſwer ſuch learned men of the Emperors Counſell as would or could ſay any thing to the contrary part, &c.

At this time B. *Warhame* then Archbishop of *Canterbury* departed this tranſitory life, whereby that dignity then being in the gift and diſpoſition of the King was given unto *Cranmer* as worthy for his travel of ſuch a promotion. He proved a notable B. being indued with all theſe qualities that the Apoſtle requires in a Bishop. He had many enemies in King *Henries* time, but the King held him up. In Queen *Maries* time he is put to great trouble for his Religion, he is impriſoned and keeped long in priſon, and brought out to his examination and tryall ſundrie times, he is degraded from his office, and condemned. The Doctors and Divines of *Oxford* buſied themſelves all that ever they could about Mr. *Cranmer* to have him recant, aſſaying by all crafty practices and allurements they might deviſe, to bring their purpoſe to paſſe, he at laſt overcome with their perſwaſions, whether through their importunity, or by his own imbecillity, or of what mind I cannot tell, the recantation is drawn up and ſubſcribed by him, the Doctors and Prelats without delay cauſed the ſame to be imprinted and ſet abroad in all mens hands, this made the Papiſts greatly to rejoice; all this while *Cranmer* was in no certain aſſurance of his life, although the ſame was faithfully promiſed to him by the Doctors. The Queen having now gotten a time to revenge her old grief, received his recantation very gladly, but of her purpoſe to put him to death she would nothing relent. The Queen appoints Doctor *Cole* to make his Funerall

Sermon

Sermon before his death. At the day of his execution he makes his Sermon at S^t. *Maries* Church in *Oxford*, there was a Stage set up over against the Pulpit of a mean height from the ground, where *Cranmer* had his standing, waiting untill *Cole* made him ready to his Sermon. The lamentable case and sight of that man gave a sorrowfull spectacle to all christian eyes that beheld him, he that late was Archbishop, Metropolitane, and Primat of *England*, and the Kings privie Counsellour being now in a bare and ragged Gown, and ill favouredly cloathed with an old square Cap, expos'ed to the contempt of all men, did admonish men not only of his own calamity, but also of our state and fortune, wherein he declared against him that being a traitor he had dissolved the lawfull Matrimony between the King her Father and Mother, besides the driving out of the Popes authority while he was *Metropolitane*, that he had been an heretick, &c. Besides these, there were other just and weighty causes which seemed to the Queen and Counsell, which was not meet at that time to be opened to the common people, &c. He encourageth him to take his death patiently by many places of Scripture. Doctor *Cole* rejoyced in his conversion, but that lasted not long. After the Sermon *Cranmer* was required to declare his faith, he declared the true confession of his faith without all collour or dissembling, for now is no time to dissemble, whatsoever I have said or written in time past, I believe in God the Father Almighty maker of Heaven and Earth, &c. And now I come to the great thing that so much troubleth my conscience more then any thing that ever I did or said in my whole life, that is the setting abroad of a writting contrary to the truth, which here now I renounce and refuse, as things written with my hand contrary to the truth, which I thought in my heart, and

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written for fear of death, and to ſave my life if it might be &c. And forasmuch as my hand offended writing contrary to my heart, my hand ſhall firſt be punished therefore, for may I come to the fire, it shall be firſt burned. And as for the Pope; I refuſe him, as Chriſts enemy, and Antichriſt, with all his falſe Doctrine. And as for the Sacrament, I believe as I have taught in my Book againſt the Biſhop of *Winchester*, the which my Book teacheth ſo true a Doctrine of the Sacrament, that it shall ſtand at the laſt day before the judgement of God, where thē Papiſticall Doctrine contrary thereto shall be aſhamed to shew her face. Here the ſtanders by were all aſhamed, marvelled, were amazed, did look one upon another whoſe expectation he had ſo notably deceived. Some began to admonish him of his recantation, and to accuſe him of falſhood; briefly, it was a world, the Doctor beguiled of ſo great an hope: I think there was never cruelty more notably or better in them deluded and deceived, for it is not to be doubted but they looked for a glorious victory, and a perpetual triumph by this mans recantation, ſo the Papiſts were in a great chafe againſt him, he is plucked down from the Stage by Friers and Papiſts for the true confeſſion of his faith, he is led to the fire, when he is brought to the fire, he putteth his right hand which ſubſcribed, firſt in the fire, which he held ſo ſtedfaſt and immoveable (ſaving that once with the ſame hand he wiped his face) that all men might ſee his hand burned before his body was touched, his body did ſo abide the burning of the flame with ſuch conſtancy and ſtedfaſtneſs, that ſtanding alwayes in one place, without moving of his body, hee ſeemed to move no more then the Stake to which he was bound, his eyes were lifted up unto heaven, and oftentimes he repeated his unworthy right hand ſo long as his voice would ſuffer him, and uſing oft

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the words of *Stephen*, Lord Jesus receive my spirit; in the greatnesse of the flamme he gave up the Ghost.

At this time in *Suffolk* at *Ipswich* *Agnes Potten* and *Joan Trunchfield* were burnt for affirming that in the Sacrament was the memoriall only of Christs death and passion, for, said they, Jesus Christ is ascended up into heaven, and is on the right hand of God the Father, according to the Scriptures, and not in the Sacrament as he was born of the Virgin *Mary*, for this they were burned, which they constantly suffered, which was to be wondered at, who being so simple women so manfully stood to the confession and testimony of Gods word and verity. The burning of *Agnes Potten* was revealed to her before in her sleep, for being asleep in her bed, saw a bright burning fire right up as a Pole, and on the side of the fire she thought there stood a number of Queen *Maries* friends looking on. Then being asleep, she seemed to muse with her self whether her fire should burn so bright or no, and indeed her suffering was not far unlike to her dream.

Hugh Laverock Painter, an old lame man of sixty eight years, *John Apprice* a blind man, Martyrs, were burned at *Stratford* the Bow. In this discourse of this parcel or part of History, I know not whether more to marvell at the great and unsearchable mercies of God (with whom there is no respect in degrees of persons, but he chooseth as well the poor, lame, and blind, as the rich, mighty, and healthfull, to set forth his glory) or else to note the unreasonable, or rather the unnaturall doings of these unmercifull Catholicks (I mean Bishop *Boner* and his complices) in whom was so little favour or mercy to all sorts and kinds of men, that also they spared neither impotent age, neither lame nor blind, as may well appear by these poor creatures. They after their tryall and examination by B. *Boner*, were condemned and delivered

unto

unto the civill power to be burnt. At their death the old lame man casting away his Couch, and comforting the blind men his fellow Martyr, said unto him, be of good comfort my brother, for my Lord of *London* is our good Physitian, he will heal us both shortly, thee of thy blindnesse, and me of my lamenesse; & so patiently these two good Saints of God together suffered.

After the burning of this lame and blind man were brought to the fire at *Smithfield* a widow and three maids, they constantly suffered for the cause of Christ There was also about this time a blind boy named *Thomas Drowrie* put to death at *Glocester*, in his examination besides Doctor *Williams* then Chancellor of *Glocester*, amongst other Articles, he urged the Article to Transubstantiation, saying, dost thou not believe that after the words of Consecration spoken by the Priest, there remaineth the very real body of Christ in the Sacrament of the Altar, the blind Boy answered, that I do not. Then said he, then thou art an Heretick, and shall be burned, but who hath taught thee this heresie; Ye Master Chancellor, when and where did I teach so, when ye preached, naming the day a Sermon to all men, as well as to me, upon the Sacrament: Ye said, the Sacrament was to be received spiritually by faith, & not carnally and really, as the Papists, have therefore taught. Then said the Chancellor do as I have done, and thou shalt live, as I do and escape burning. Then said the Boy though ye can so easily dispense with your self, & mock with God, the world, and your conscience; yet will I not so do, then said the Chancellor, God have mercy upon thee, for I will read the condemnatorie sentence against thee, Gods will be done, said he. The Register being herewith somewhat moved, stood up, & said to the Chancellor, Fye for shame man, will ye read the sentence against him and condemn your self: away, away, and

substitute

ſubſtitute ſome other to give ſentence and judgement. No, ſaid the Chancellor to the Regiſter, I will obey the Law, and give ſentence my ſelf according to mine office; and ſo he read the ſentence condemnatory againſt the Boy (with an unhappy tongue, and more an unhappy conſcience) delievering him over to the Secular power. So he was brought to the fire & burnt: who conſtantly ſuffered for the defence of the truth.

There were burned at one fire at *Stratford* the Bow by *London*, eleven men and women, whole dwellings were in ſundry places in *Eſſex*, the eleven men were tyed to three Stakes, & the two women loose in the midſt without any Stake, and ſo were all burnt with ſuch love to each others, and conſtancy in our Saviour Chriſt, that it made all the beholders to marvel. The Sheriff that attended upon them came to the one part, and told them that the other had recanted, and their lives therefore ſhould be ſaved, willing and exhorting them to do the like, and not to caſt away themſelves. Unto whom they anſwered, that their faith was not builded upon man, but on Chriſt crucified. Then the Sheriff perceiving no good to be done with them, went to the other part, and ſaid (like a liar) the like to them, that they whom he had been with before had recanted, and ſhould therefore not ſuffer death, counſelling them to do the like, and not wilfully to kill themſelves, but to play the wiſe men, &c. Unto whom they anſwered as their brethren had done before, that their faith was not builded on man, but on Chriſt and his ſure word.

The Martyrdome of a learned and vertuous young man called *Julius Palmer*, ſome time Fellow of the *Magdalen College* in *Oxford* burned at *Newberie*. This young man in all King *Edwards* daies when the Goſpel was preached & profeſſed was a Papiſt within the Univerſity of *Oxford*. and ſo obſtinat that he did utterly abhorre all godly prayer and ſincere preaching

and

and almoſt of all them, with whom he lived, was therefore likewiſe abhorred, and (as I may ſay) pointed at with the finger, yet did after in Queen *Mari's* time when the Goſpel was ſurpreſſed, and the Maſſe ſet up, ſuffer moſt cruel death, ſo the Lord does call when and whom it pleaſes him, according to his good will and pleaſure, and animats and ſtrengthens them to give their life for his canſe. When *Palmer* came to the fire and two other with him, they fell all three to the ground, and *Palmer* with an audible voice pronounced the 31. Pſalm, but the other two made their Prayers ſecretly to Almighty God And as *Palmer* began to ariſe there came behind him two popiſh Prieſts, exhorting him yet to recant and ſave his ſoul. *Palmer* anſwered and ſaid, away, away, tempt me no longer, away I ſay from mee all ye that work iniquity, for the Lord hath heard the voice of my tears, and ſo forthwith they put off their rayment and went to the Stake, and kiſſed it, and when they were bound to the Poſt, *Palmer* ſaid, good people Pray for us, that we may perſevere unto the end, and for Chriſts ſake beware of Popish teachers, for they deceive you. As he ſpake this, a ſervant of one of the Bailiffs threw a *Faggot* at his face, that the blood guſhed out in diverſe places, for the which fact the Sheriff reviled him, calling him cruel tormenter, and with his walking ſtaffe brake his head that the blood ran about his ears. And when the fire was kindled and began to take hold upon their bodies, they lift their hands towards Heaven and quierly and chearfully, as though they had felt no ſmart, they cryed, Lord Jeſus ſtrengthen us, Lord Jeſus aſiſt us, Lord Jeſus receive our ſouls. And ſo they continued without any ſtrugling, holding up their hands, and knocking their hearts, and called upon Jeſus untill they had ended their mortal lives. Among other things this is alſo to be noted that after

their

their three heads by force of the raging and devouring flames of fire, were fallen together in a plump or cluſter which was marvelous to behold, and that they all were judged already to have given up the ghoſt, ſuddenly *Palmer* as a man awaked out of ſleep, moved his tongue and jaws, and was heard to pronounce this word, Jeſu. So being reſolved into aſhes, he yeelded to God as joyfull a ſoul (confirmed with the ſweet promiſes of Chriſt) as any one that ever was called beſide to ſuffer for his bleſſed Name.

The Martyrdome of three women, with a young infant burned, to wit, the mother, her two daughters, and the child, in the Iſle of *Garnſey*, for Chriſts true Religion, the year of our Lord 1556. Among all the Martyrdomes of this Book rehearſed, there is none almoſt either in cruelty to be compared, or ſo far off from all compaſſion and ſenſe of humanity, as this mercileſſe fact of the Papiſts done upon theſe women; their challenge was for not coming to the Church. Upon raſh information given before their cauſe was tried, was condemned, and ordained to be burnt for Hereticks, and notwithſtanding that theſe three women were willing to be conformed to the Queens ordinances, were condemned; they made their appeal to the Queen, but could not be heard. One of the women being great with child, by the vehemency of the flame, the infant being a fair man child, fell into the fire, and eftſoones being taken out of the fire by one ſtanding by, and was laid upon the graſſe, then was the child had to the Proveſt, and from him to the Bayliff, who gave cenſure that it ſhould be carried back again, and caſt into the fire, and ſo was the child burnt; a mercileſſe and barbarous fact. Such was the bloody rage of perſecution at this time that ſpared neither man nor woman, child wife, nor maid, lame, blind, nor creeple.

The Martyrdome of *Joan Waſt*, a blind woman

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from her birth, in the Town of *Derbie*, about the age of 22. years, burnt. In her examination before the B. and Doctor *Draicot*, and being asked sundry questions of them, and if she believed these things, answered, she believed as the holy Scriptures taught her, and according to that she had heard preached unto her by diverse learned men, whereof some suffered imprisonment, and other some suffered death for the same Doctrine, among whom she named, beside others, Doctor *Taylor*, whom she said took on his conscience, that, that Doctrine was true, and asked of them if they would do so in like case for their Doctrine, which if they did not, she desired them for Gods sake not to trouble her, being a blind, poor and unlearned woman, with any further talk, saying (by Gods assistance) that she was ready to yeeld up her life in that faith, in such sort as they should appoint; for all this she is condemned and given over to the secular power to be burnt. Doctor *Draicot* being appointed to preach at her execution, the blind woman being brought to the Church, and set before the Pulpit, where the Doctor entering the Sermon, he railed mightily against this poor blind woman, saying to the people that she was condemned for denying the blessed Sacrament of the Altar to be the very body and blood of Christ, really and substantially, and was thereby cut off from the body of the Catholick Church, and said that she was not only blind of the bodily eyes, but also blind in the eyes of her soul. And he said that as her body should be presently consumed with materiall fire, so her soul should be burned in hell with everlasting fire, assone as it should be separated from the body, and there to remain world without end. And said that it was not lawfull for the people to pray for her. And thereafter she was taken to the fire, which she constantly endured, praying to the Lord to have mercy upon her.

Follows

Follows a pitifull Story concerning the unmercifull handling of *William Dangerfield*, and *Joan* his wife, being in child-bed taken out of her house, with her sucking infant of fourteen dayes old, and laid in the common Jayle, amongst theeves and robbers. There was in *Glocceſter*, in the Parish of *Wotton*, not far from *Briſtow*, one *Dangerfield*, a right honeſt and godly poor man, who by his wife had nine children, and she now lying in child-bed of the tenth. This *William* after he had been abroad from his house a certain ſpace for fear of perſecution, hearing that his wife was brought to bed, repaired home to viſite her, as natural duty required, and to ſee his children, she being now delivered four dayes before. The return of this man was not ſo ſoon known to ſome of his unkind and uncharitable neighbours, but they incenſed with the ſpirit of Papiſtry, eftſoones beſet the house about, and there took the ſaid *William*, and carried him to priſon, and ſo at length was brought to the Bishop, being then Doctor *Brooks*, in whoſe cruell handling he remained a certain ſpace ſo long till his legs were almoſt fretted off with irons. After the apprehenſion of the husband, the wife likewiſe was taken, with her young born child, being but fourteen dayes of her childbed, and carried into the common Jayle, and there placed among theeves and murtherers, where both she and her poor innocent found ſo ſmall charity among the Catholick men, that she could never come to any fire, but was driven to warm the cloaths that she should put about the child in her boſome. In the mean ſeaſon while they lay thus incloſed in ſeverall priſons, the husband and the wife, the B. practiſes with the man, and made him believe falſly that his wife had recanted, and ſo perſwaded him likewiſe to recant, and ſubtilly drew out a form of recantation, and ſo likewiſe promiſed to recant, he being permitted to go to his

wife, he shewed this to her, whereat she was wonderfully grieved, and lamented the fall of her husband, and he lamented his promise made to the B. and to make his prayer to the Almighty God, and so departed he home to his house, whereby the way he took his death, and shortly after departed. After this *Joan* his wife continued still in prison with her little Infant, till at length also the child being starved for cold and famine, was sent away when it was past all remedy, and so shortly after died; and not long after the mother also followed, besides the old woman which was Mother of the husband of the age of 80 years and upward, who being left in the house after their apprehension for lack of comfort there perished also, what became of their nine children it is uncertain.

There were five famished at *Canterbury* Castle by the unmercifull tyranny of the Papists.

There were at this time fifteen Martyres and confessors together prisoned in the Castle of *Canterbury*, of which number not one escaped with their life, but either were burned or else famished in prison. In the fifth year of queen *Marie* there is an visitation commanded to bee holden by the Cardinall at the University of *Cambridge* and *Oxford* for reformation of Religion, and any abuses and disorders that were there; many Bishops and Doctors with great pomp and solemnity were conveened there, among other things done there, they enter into processe against *Martin Bucer*, and *Paulus Phagius* for heresie, who were now dead and buried long ago, they are condemned for heresy, they are taken up, and their bones and books burned. When the country people saw this, M[illegible]led to execution that were dead before partly detested and abhorred the extream cruelty of the Commissioners toward the rotten Carcasses, and partly laughed at their folly in making such preparation

ation for their burning, for what needeth any weapon, ſaid they, as though they were afraid that the dead bodies which felt them not, would do them ſome harm, or to what purpoſe ſerveth that chain wherewith they are tyed, ſince they might be burnt looſe without any peril, for it was not to be feared that they would run away. And not only digged they up *Peter Martyrs* bones and burnt them, but ſuch was the deſpiteſull handling and madneſſe of the Papiſts towards his wife at *Oxford*, that they took her out of her grave, at the commandement of Cardinal *Pool*, and after buried her in a dunghill, for they could not prove her to be an Heretick to burn her, but in the time of Queen *Elizabeth* ſhe was taken out of that unclean and diſhoneſt place where ſhe lay, and ſolemnly in the face of the whole Town to bury her again in a more decent and honeſt monument.

After this there is a bloody commiſſion given forth by King *Philip* and Queen *Mary* to perſecute the poor members of Chriſt: There were many apprehended, and at one time 22. priſoners were ſent up together for Gods word to *London* from *Colcheſter*, all whom bloody *Bonner* B. of *London* was minded to have executed, but by perſwaſion of the Cardinal he was ſtayed. This Cardinal was a Papiſt, but no bloody papiſt, alwayes for fear of ſtir among the people to ſee ſo many execute at once, upon a reaſonable ſubmiſſion were ſent away again, yet the rage of the perſecution ceaſed not, ſo that ſometime ten at once, ſometime ſeven, ſometimes five were executed and burnt in *Smithfield*, and ſome in other parts of the Countrey.

A certain woman being condemned of the Biſhop to be burnt at *Canterbury*, had two children named *Patience* and *Charity*, who then ſaid to the Biſhop that if he would need burn her ſhe truſted that he

would take and keep *Patience* and *Charity*, meaning her two children. Nay quoth the Bishop, by the faith of my body I will meddle with none of them both, for the Bishop will neither keep patience nor charity.

At *Colchester* there were three men and three women burned in the forenoon, besides four other burned at afternoon. These that were put to the fire before noon they clapped their hands for joy in the fire, that the standers by which were very many, cryed generally all almost, the Lord strengthen them, the Lord comfort them, the Lord pour his mercies upon them, with such like words as was wonderfull to hear, thus yeelded they up their souls and bodies into the Lords hands for the testimony of his truth.

Cicely Ormes was burnt at *Norwich*, she was a very simple woman, but yet zealous in the Lords cause, she did for a twelve month before she was taken, recant, but never after was she quiet in conscience untill she was utterly driven from all their Popery, between the time she recanted and that she was taken, she had gotten a letter made to give the Chancellor, to let him know that she repented her recantation from the bottome of her heart, and would never do the like again whileſt she lived, but before she exhibited her bill, she was taken and sent to prison, and going to execution, she said unto the people, I would ye should not think of me that I believe to be saved in that I offer my self here unto the death for the Lords cause, but I believe to be saved by the death of Christs passion, and this my death is and shall be a witnesse of my faith unto you all here present. Good people, as many of you as believe as I believe, pray for me. Note well this saying of hers. Then she came to the Stake and kissed it, and said, welcome the sweet crosse of

Christ,

Chriſt, and ſo gave her ſelf to be bound thereto. After the Tormenters had kindled the fire to her, ſhe ſaid, my ſoul doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour. And in ſo ſaying, ſhe ſet her hands together, right againſt her breaſt caſting her head and eyes upward, and ſo ſtood having up her hands by little and little, till the very ſinews of her arms braſt aſunder, and then they fell, bnt she yeelded her life unto the Lord, and quietly as she had been in a ſlumber, or as one feeling no pain. So wonderfully did the Lord work with her, his name therefore be praiſed for evermore. Amen.

In this furious time of perſecution was burned *John Rough* Miniſter, he was born in *Scotland*: At the age of 17. years he entred into the order of the black Friers at *Sterling*, where he remained the ſpace of 16. years, untill ſuch time as the Lord *Hamiltoun*, Earle of *Arrane*, and Governour of the Realm of *Scotland*, caſting a favour unto him, did ſue unto the Archbiſhop of St. *Andrews*, to have him out of his profeſſed order, that as a Seculat Prieſt he might ſerve him for his Chaplaine. At which requeſt the Archbiſhop cauſed the Provincial of that houſe, having thereto authority to diſpenſe with him for his habit and order. This ſute being thus by the Earle obtained, the ſaid *Rough* remained in his ſervice one whole year, during which time it pleaſed God to open his eyes, and to give him ſome knowledge, and thereupon was by the ſaid Governour ſent to preach in the freedom of *Air*, where he continued four years, and then after the death of the Cardinal he was appointed to abide at St. *Andrews*, and there he had aſſigned unto him a yearly penſion of twenty pound from King *Henry* the eight King of *England*; howbeit at laſt weying with himſelf his own danger, and alſo abhorring

with himself the idolatry and superstition of his countrey, and hearing of the freedome of the Gospel within the Realm of *England*, he went to *England* in King *Edwards* time, and there was preferred by the Duke of *Somerset* as a Preacher to serve at *Cauhll*, and other places, but in the beginning of the raign of Queen *Mary*, he fled with his wife into *Friesland*, there labouring truly for his living, in knitting of Capes, Hose, and such like things, till about the end of the moneth of *October* last before his death: At which time lacking yarn, and other necessarie provision for the maintenance of his occupation, he came over again into *England* here to provide for the same, he joyneth himself to the Congregation at *London*, and was there Minister, and thereafter he was betrayed and apprehended, and sent to *Newgate*, he is brought to his examination before *Boner*. After his examination he is condemned as an Heretick and degraded, exeeming him from all benefits and privileges of their Church, and committed his body to the Secular power. Touching him two things may be noted, first, he being in the north Countrey in the dayes of King *Edward* the sixth, was the mean to save Doctor *Watsons* life, who in Queen *Maries* time was Bishop of *Lincoln*, for a Sermon that he made there. The said *Watson* after that in the said dayes of Queen *Mary*, being with *Boner* at the examination of the said Mr. *Rough*, to requite the good turn in saving his life, detected him there to be a pernicious Heretick, who did more hurt in the north parts, then an hundred beside of his opinion. Unto whom Mr. *Rough* said again, Why Sir? Is this the reward that I have for saving your life when ye preached erroneous Doctrine in the dayes of King *Edward* the sixth. 2. Being before *Boner*, among other talk, he affirmed that he had been twise at *Rome*, and there had seen plainly with his eyes which he many times heard of before namely, that

the Pope was the very Antichriſt, for there he ſaw him carried on mens ſhoulders, and the falſe named Sacrament born before him, yet was there more reverence given unto him, then unto that which they counted to be their God. When *Boner* heard this, riſing up, and making as though he would have torn his garments, haſt thou (ſaid he) been at *Rome*, and ſeen our holy father the Pope, and doſt thou blaſpheme him. After this ſort, and with that flying upon him, he plucked off a piece of his beard, and after making ſpeedy haſte to his death, he burnt him half an hour before ſix of the clock in the morning, becauſe the day (belike) ſhould not be far ſpent before he had done a miſchievous deed. Another note concerning *John Rough* is this, being at the burning of *Auſto* in *Smithfield*, and returning homeward again, met with one *Mr. Farrar* a Merchant of *Halliſax*, who asked him where he had been, unto whom he anſwered, I have been (ſaith he) where I would not for one of mine eyes but I had been. Where have you been ſaid M. *Farrer*? Forſooth ſaith he, to learn the way; and ſo he told him he had been at the burning of *Auſto*, where ſhortly after he was burned himſelf. As alſo *John Rough* had a viſion of his trouble before his death, the fryday before he ſuffered, he had a dream in his ſleep, the matter was this, he thought in his dream that he was carried forcibly to the Biſhop, and that the Biſhop plucked off his beard, and caſt it into the fire, laying theſe words, now I may ſay that I have had a piece of an Heritick burned in my houſe, and ſo accordingly it came to paſſe.

Richard Gibſon being brought out of priſon unto his final examination. Here is to be noted that Mr. *Gibſon* being a very big and tall man, of a perſonable and heroical ſtature, was ſent for of *Boner* by a little and ſhort perſon, a promoter, like *Robin Papiſt*,

called *Robin Caley*, if it were not he himſelf. This *Robin Caley* having the conducting of the ſaid Gentleman from the Pultrie, would needs hale him through Cheapſide, the Gentleman deſiring him to turn ſome other way, but the more the Gentleman entreated, the more fierce was the ſilly *Jack* upon him, and drawing and holding him by the arm, would needs hale him through the high ſtreet, that all the world might ſee what he could do in his office. Mr. *Gibſon* deſirous to be led without holding, willed and entreated him to let his arm looſe, he would go quietly of his own accord with him whither he would, only craving that he might go by him freely without noting of the people. The ſawcie and impotent miſer the Promoter hearing this, nay, ſaith he, thou ſhalt not eſcape me, ſo come on thy wayes, thou ſhalt not chooſe but come, and ſo reaching at his arm would needs drag him to the Biſhop The Gentleman content to go, yet loath to be notified in the ſtreets, gently requeſted again and again that refraining his hold he would ſuffer him to go of his own free and voluntary will, he ſhould not need to fear him, for he would not ſtart from him. To whom the catiff looking upon his face, come on thy way, ſaith he, I will hold the faſt ſpite of thy beard, and whether thou wilt or no. Mr. *Gibſon* ſeeing and beholding the intollerable braging of the wretched miſer, and moved there with not a little, could bear no longer, but ſaid, wilt thou not, ſaid he, and addeth moreover, bitterly looking down towards him, that if he did not incontinently pluck away his hand (and ſo ſtayed withall) he would immediatly wring his neck from his body, whereupon *Rob'n Rapiſt* the Promotor was fain to pluck away his hold, and ſo proceeded they to the Biſhop.

Next after the Martyrdome of Mr. *Rough* Miniſter of the Congregation, ſucceeded in like Martyr-

dome

dome the Deacon alſo of the ſaid godly company or Congregation in *London*, named *Cuthbert Simſon*, being committed to fire. This *Cuthbert Simſon* was a man of a faithfull and zealous heart to Chriſt and his true flock, inſomuch that he never ceaſed labouring and ſtudying moſt earneſtly, not only how to preſerve them without corruption of the Popiſh religion, but alſo his care was ever vigilant how to keep them together without perill or danger of perſecution, &c. And as Mr. *Rough* had a viſion of himſelf touching his afflictions, ſo had he of this Deacon. for he dreamed that he ſaw two of the Guard leading *Cuthbert Simſon* Deacon of the ſaid Congregation, and that he had the book about him, wherein were written the names of them all which were of the Congregation, whereupon being ſore troubled and awaked, and called his wife to ſtrike light, for I am much troubled with my brother *Cuthbert* this night, and giving himſelf to read upon his book a while, he fell aſleep again: being aſleep, he dreamed the like dream again, and awaked therewith, he ſaid to his wife, my brother *Cuthbert* is gone. And as Mr. *Rough* was making himſelf ready to go to *Cuthbert* to ſee how he did, in the mean time the ſaid *Cuthbert* came in with the book concerning the names and accounts of the Congregation, to whom he ſaid he was ſore troubled with him all night, and declared to him his dream. After he had ſo done he willed him to lay the book from him, and ſo carry it no more about him, unto which *Cuthbert* anſwered he would not ſo for dreams he ſaid were but fantaſies and not to be credited. Then Mr. *Rough* ſtraitly charged him in the Name of the Lord to do it, and ſo he left the book behind him. The next night following he had a dream of his afflictions, *Simſon* is apprehended and ſent to the Tower of *London* by the Counſel. And being there commanded to tell whom I did will to

come:

come to the *English* ſervice, he anſwered he would tell nothing, whereupon he was ſet in a rack of iron the ſpace of three hours, then they asked him if he would tell them, he anſwered as before, then he was looſed, and carried to his lodging again. On the Sunday after he was brought into the ſame place again before the Leivtenant and the Recorder of *London*, and being examined, he anſwered as he ſaid before, then the Leivtenant did ſwear by God he ſhould tell, then they bind his two fingers together, and, put a ſmall arrow betwixt them, and drew it through ſo faſt that the blood followed, and the arrow brake. Then they racked him twiſe, but he would not confeſſe. Now as touching this *Cuthbert Simſon*, this further is to be noted, that *Foxe* in his Conſiſtory, ſpeaking of *Cuthbert Simſon*, gave this teſtimony of him there to the people, ſaying, ye ſee this man (ſaith he) what a perſonable man he is, and after he had thus commended his perſon, added moreover; And as concerning his patience, I ſay unto you, if he were not an Heretick, he is a man of the greateſt patience that ever yet came before me, for I tell you, he hes been thriſe racked upon one day in the Tower, alſo in my houſe he hath felt ſome ſorrow, and yet I never ſee his patience broken, &c. It is thought and ſaid of ſome that, that arrow which was grated betwixt his fingers being tyed together, was not in the Tower, but in the Bishops Hall, he is condemned and burnt in *Smithfield*, and two other with him. The day before this *Simſon* was condemned, he being in the Stocks, *Cloney* his Keeper cometh in with the keyes about nine of the clock at night, after his uſuall manner to view his priſon, and ſee whether all were preſent, when he eſpied the ſaid *Cuthbert* ſo lye there, departed again, locking the doors after him within two hours after, about eleven of the clock toward midnight, the ſaid *Cuthbert*, whether being

in

in a ſlumber, or being awake, I cannot ſay, heard one coming in, firſt opening the outward door, then the ſecond, afterward the third door, and ſo looking in to the ſaid *Cuthbert*, having no Candle or Torch that he could ſee, but giving a brightneſſe & light moſt comfortable and joyful to his heart, ſaying Ha unto him, and departed again: who it was he could not tell, neither I dare define, this that he ſaw himſelf, he declared four or five times to the ſaid Mr. *Auſten*, and to others, at the ſight whereof he received ſuch joyfull comfort, that he alſo expreſſed no little ſolace in telling and declaring the ſame.

Roger Holland in his examination by Biſhop *Boner*, propheſied thus, this I dare be bold in God to ſpeak, which by his Spirit I am moved to ſay, that God will ſhorten your hand of cruelty, that for a time ye ſhall not moleſt his Church. And this ſhall ye in ſhort time well perceive, for after this day in this place ſhall there not be any by him put to the tryal of fire and fagot. And after this day there was never one that ſuffered in *Smithfield* for the teſtimony of the Goſpel. So *Roger Holland* was the laſt that ſuffered in *Smithfield*. This *Boner* was a bloody perſecutor, for in the ſpace of three years he put three hundred to death. The laſt that ſuffered in Queen *Maries* time, were five at *Canterbury* burned about ſix dayes before the death of Queen *Mary*. Their godly Martyrs in their prayers which they made before their martyrdome, deſired God that their blood might be the laſt that ſhould be ſhed, and ſo it was.

Many were delivered by Gods providence from the fire in Queen *Maries* time, amongſt others the Ducheſſe of *Suffolk* with her husband were preſerved, and fled out of the Countrey.

Great were the troubles of Lady *Elizabeth* in Queen *Maries* time her ſiſter, being falſly ſuſpected of Sir *Thomas Wyats* riſing, was ſent for by the Queen

with

with great routs and bands, being armed men, as the greateſt traitor in the world. And as at that time ſhe was ſick and not able to travel, and yet notwithſtanding they brought her to *London*, and not ſeeing the Queen ſhe was clapped into priſon into the Tower. And again toſſed from thence from houſe to houſe, from priſon to priſon, at length alſo priſoner in her own houſe, and guarded with a ſort of cut-throats, and was continually in fear and danger of her life. *Stephen Gardiner* Bishop of *Wincheſter* and Chancellor, was a great foe unto her, and ſundry conſpired againſt her, to take her life, but God graciouſly delivered her out of their hands, eſpecially out of the hands of the Bishop of *Wincheſter*. Being in priſon at *Woodſtock* in the hands of her enemies hearing upon a time a certain milk-maid ſinging pleaſantly, wishing her ſelf to be a milk-maid as ſhe was ſaying, that her caſe was better, and life more merry then was hers in that ſtate as ſhe was. At this time died the Bishop of *Wincheſter*, and ſo by Gods providence Lady *Elizabeth* was delivered from the ſnares and plots that by him was laid for her life; three years after the death of *Wincheſter* died Queen *Mary*.

Queen *Mary* being long ſick, died on the 17. day of *November*, *Anno* 1558. and the ſame day ſhe died was *Elizabeth* proclaimed Queen. As touching the manner of her death, ſome ſayes ſhe died of a Tympany, ſome by her much ſighing before her dearth, ſuppoſed that ſhe died of thought and ſorrow. Whereupon the Counſell ſeeing her ſighing, and deſirous to know the cauſe, to the end they might miniſter the more ready conſolation unto her, feared, as they ſaid, that ſhe took that thought for the Kings Majeſty her husband, which was gone from her. To whom ſhe anſwering again, Indeed (ſaid ſhe) that may be one cauſe, but that is not the greateſt wound

that

that pierceth my oppreſſed mind, but what that was ſhe would not expreſs to them, but afterward opened the matter now plainly to Mr. *Riſe* &c. When I am dead and opened, ye ſhall find *Calcice* lying in my heart; ſhe took thought for the loſſe of *Calice*. There was more English blood ſhed in Queen *Maries* time for the ſpace of four years, then ever was in any Kings raign before her, and ſo her raign was unproſperous to her and to all her Realm in all reſpects, for ſhe had never good ſucceſſe in any thing ſhe went about. She raigned only five years and five moneths.

The ſevere punishment of God upon the perſecuters of his People, and enemies to his Word, with ſuch alſo as have been blaſphemers, contemners, and mockers of his Religion.

LEaving now Queen *Mary* being dead and gone, I come to them which under her were the chief Miniſters and doers in this perſecution, the Biſhops (I mean) and Prieſts of the Clergy, to whom Queen *Mary* gave all the execution of her power, as did Queen *Alexandra* to the Phariſees after the time of the Machabees, of whom *Joſephus* thus writeth, *Ipſa ſolum nomen Regium ferebat, cæterum omnem Regni poteſtatem, Phariſæi poſſidebant* that is, ſhe only retained to her ſelf the name and title of the Kingdome, but all her power ſhe gave to the Phariſees to poſſeſſe, &c. Touching which Prelats and Prieſts here is to be noted in like ſort the wonderfull and miraculous providence of Almighty God, which as he abridged the raign of their Queen, ſo he ſuffers them not to eſcape unviſited: Firſt, beginning with *Stephen Gardiner* the Arch-perſecuter of Chriſts Church, whom he took away about the midſt of the Queens

Queens Raign, of whose poysoned life and stinking end, for so much as sufficient hath been touched before, I shall not need here to make any new reheatsall thereof.

After him dropped others away also, some before the death of Queen *Mary*, and some after, as *Morgan* Bishop of St. *Davids*, who sitting upon the condemnation of the blessed Martyr Bishop *Farrar*, and unjustly usurping his room, not long after was stricken by Gods hand after such a strange sort, that his meat would not go down, but rise and pick up again, sometimes at his mouth, sometimes blown out of his nose, most horrible to behold, and so continued till his death. Where note moreover, when Mr. *Leyson* being then Sheriff at Bishop *Farrars* burning, had fetcht away the Cattel of the said Bishop from his servants house, into his own custody, the cattel coming into the Sheriffs ground, diverse of them would never eat meat, but lay bellowing and roaring and so died.

Also Justice *Morgan* who sate upon the death of the Lady *Jane*, and not long after the same fell mad, and was bereft of his wits, and so died, having ever in his mouth, Lady *Jane*, Lady *Jane*.

Before the death of Queen *Mary*, died Doctor *Dunning* that bloody and wretched Chancellor of *Norwich*, he died suddenly. The like sudden death fell also upon *Lerrie* Commissar of *Norfolk*, four dayes after Queen *Maries* dayes, he suddenly fell down to the ground with a heavy groan, and never stirred after. The Bishop or Suffragan of *Dover* brake his neck falling down a pair of stairs in the Cardinals chamber at *Greenwich*, as he had received the Cardinals blessing.

One *John Cowper* an Carpenter, an honest and godly man, that favoured Religion, and these that were religious, had a couple of fair Bullocks, one

William

William Fenning came to him to ſee if he would ſell them, who told that he would not ſell them, but keep them for his own houſe, then *Fenning* threatned him, and falſly accuſed him of high Treaſon. The words he charged him with were theſe, how he ſhould pray that if God would not take away Queen *Mary*, that then he would wish the devil to take her away, upon this he was taken, and *Fenning* brought in two falſe witneſſes againſt him, whereupon he was condemned to be hanged, quartered and drawn, leaving his wife and nine children behind him, and all their goods taken from them. In the Harveſt after, one *Greenwood* that was one of his witneſſes, as he was ſtacking corn, having his health, and fearing no perill, ſuddenly his bowels fell out of his body, & immediatly moſt miſerably he died, ſuch was the terrible judgment of God to ſhew his diſpleaſure againſt this bloody act, and to warn the reſt by this his judgements to repentance. Doctor *Geffery* Chancellor of *Salisbury* died in the midſt of his buildings. Moreover, as touching this forelaid Chancellor, here is to be noted, he had appointed, to call before him ninety perſons to examine them by Inquiſition, had not the goodneſſe of the Lord and his providence thus prevented him by death, providing for his poor ſervants in time.

So the heavy hand of God fell upon Bishop *Thorntown* Suffragan of *Dover*, a bloody perſecuter of the Saints of God, upon a Sunday, looking to his men playing at the bowls, fell ſuddenly in a Palſie, and ſo was had to bed, and being willed to remember God, yea ſo I do, ſaid he, and my Lord Chancellor too, &c. And now to come from Prieſts to Laymen, we have to find in them alſo no leſſe terrible demonſtrations of Gods heavy Judgement upon ſuch as have been vexers and perſecuters of his people.

And firſt, of Mr. *Woodroff* Sheriff uſed much to rejoice

rejoice at the death of the poor ſervants of Chriſt, and ſo hard he was in his office, that when Mr. *Rojers* was in the Cart going toward *Smithfield*, and in the way his children were brought unto him, the people making a Lane for them to come, the Sheriff threatned to break the Carters head for ſtaying the Cart, but what happened, he was not come out of his office the ſpace of a week but he was ſtricken by the ſudden hand of God, the one half of his body in ſuch ſort that he lay benummed and bedred, not able to move himſelf, but as he was lifted of others, and ſo continued in that infirmity the ſpace of ſeven or eight years, till his dying day.

Barton Bayliff of *Crowland* being inſtant to have the Maſs ſet up, and threatning the Curat for not ſaying Maſs. Not long after this, the Bayliff rode from home upon certain buſineſſes, accompanied with one of his neighbours, and as they came riding together homeward again, a Crow ſitting on a Willow Tree took her flight over his head, ſinging after her wonted note, Knave, knave, and withall let fall upon his face, ſo that her excrements ran from the top of his noſe down to his beard. The poyſoned ſcent and ſavour whereof ſo noyed his ſtomack, that he never ceaſed vomiting untill he came home, where with his heart was ſo ſore, and his body ſo diſtempered, that for extream ſickneſſe he got him to bed, and ſo lying, he was not able for the ſtinch in his ſtomack, and painfull vomitting, to receive any relief of meat or drink, but cried out ſtill, ſorrowfully complaining of ſtink, and with no ſmall oaths curſing the Crow that poiſoned him. To make short he continued but a few dayes, but with extream pain of vomiting and crying, he deſperatly died without any token of repentance of his former life.

As *James Abbes* Martyr was led by the Sheriff toward his execution, diverſe poor people ſtood in the

the way, and asked their almes, he then having no money to give them, and desirous yet to distribute something amongst them, did pull off all his apparell saving his shirt, and gave the same amongst them, to some one thing, to some another: In the giving whereof he exhorted them to be strong in the Lord, and as faithfull followers of Christ to stand stedfast unto the truth of the Gospel, which he through Gods help would then in their sight seal and confirm with his blood: while he thus occupyed, a servant of the Sheriffs going by, and hearing him, cried out aloud unto them, and blasphemously said, Believe him not good people, he is an Heretick, and a mad man out of his wit, believe him not, for it is heresie that he saith. But immediatly after the fire was put to him, such was the fearfull stroak of Gods justice upon this blasphemous railer, that he was there presently in the sight of all the people stricken with a frenesie, who in his furious rage and madnesse casting off his shoes, with all the rest of his cloaths, cryed out unto the people, and said, Thus did *James Abbes* the true servant of God, who is saved, but I am damned, and thus ran he round about the Town of *Burie* still crying out that *James Abbes* was a good man, and saved, but he was damned, &c.

Clark, an open enemy to the Gospel and all goodly preachers in K. *Edwards* dayes, hanged himself in the Tower of *London*.

The great and notable Papist called *Torling Smith*, of late fell down suddenly in the street and so died. *Dalie* the Promoter was eaten into his body with lice, and so died.

Cox, an earnest Protestant in King *Edwards* days, and in Queen *Maries* time a Pastist and a Promoter going well and in health to bed, was dead before the morning.

Alexander the Keeper of *Newgate*, a cruel enemy of

to those that lay there for Religion, died very miserably, being so swollen that he was more like a monster then a man, and so rotten within, that no man could abide the smel of him. This cruel wretch to hasten the poor Lambs to the slaughter would go to *Boner*. *Storie* and others, crying out, rid my prison, I am to much pestered with these Hereticks. *John Peter* son in Law to this *Alexandr*, an horrible blasphemer of God & no lesse cruel to the said prisoners, rotted away, and so most miserably died, who commonly when he would affirm any thing, were it true or false, used to say, if it be not true, I pray God I may root or die: with many moe who felt the stroak of his hand. To adde to these also the stinking death of *Edmond Boner*, commonly named the bloody Bishop of *London*, who not many years ago, in the time and raign of Queen *Elizabeth*, after he had long feasted and banquetted in *Durance* at the Marshal-sea, as he wretchedly died in his blind Popery, so as stinkingly and as blindly at midnight was he brought out and buried in the out-side of all the City amongst theevs and murtherers, a place right convenient for such a murtherer, with confusion and derision both of men and children, who trampling upon his grave, well declared how he was hated both of God and man.

I might bring in here many moe, and forrain examples of Kings, Princes, and great men, of the wrath of God that hes pursued them, for persecuting of the Professors of the Gospel, but I content me with these already rehearsed.

After the death of Queen *Mary* succeeded Lady *Elizabeth* her sister to the Crown, a godly and religious Princes that brought much joy and happinesse to the Realm by her gracious and peaceable government.

The Queen immediatly at her entry having heard of

of the diverſitie of opinions in certain matters of Religion amongſt ſundry of her loving ſubjects, and being very deſirous to have the ſame reduced to ſome godly and chriſtian concord by the adviſe of the Lords and others of the privy Counſell, as well for the ſatisfaction of perſons doubtfull, as alſo for the knowledge of the very truth in certain matters of difference, to have a convenient choſen number of the beſt learned of either part, and to confer together their opinions and reaſons, and thereby to come to ſome good and charitable agreement. And ſo there was named on the one ſide nine, and on the other nine On the Papiſts ſide were named the B. of *Wincheſter*, the B. of *Lich*, the B. of *Coeſter*, the B. of *Carlill*, the B. of *Lincolne*, Doctor *Cole*, Doctor *Harpsfield*, Doctor *Langdale*, Doctor *Chedſey*. On the Proteſtants ſide, of late b n shed Preachers, Doctor *Scorie*, B of *Cbicester*, Doctor *Cox*, Mr. *Whythead*. Mr, *Grindal*, Mr *Horner*, Doctor *Sands*, Mr. *Geſt* Mr. *Aimer*, Mr *Juel* who were to confer and reaſon at *Weſtminſter* upon certain queſtions or Articles of Religion to be propoſed in preſence of the Nobility, and Lords of his M jeſties ſecret Counſel, the matter they ſhould talk upon was comprehended in theſe three propoſitions under-ſpecified. 1. It is againſt the Word of God, and the cuſtome of the ancient Church to uſe a Tongue unknown to the people in common prayer and adminiſtration of the Sacrament. 2. Every Church hath authority to appoint, take away, and change Ceremonies and Eccleſiſticall Rites, ſo the ſame be to edification. 3. It cannot be proved by the Word of God that there is in the Maſſe offered up a Sacrifice propitiatory for the quick and the dead. It was hereupon fully reſolved by the Queens Majeſty, with the adviſe aforeſaid, that it ſhould be in writting on both parts, for avoiding of much alteration in words, and in *English*, and each

of

of them ſhould deliever their Writings to the other what were to be improved therein &c. And their writings were to be put in the Engliſh Tongue. Now after they had ſitten one day in this conference, the ſecond day it was broken up by the Papiſts default, for they would have the order inverted and altered, that was appointed and agreed upon. Afterward for this contempt ſo notoriouſly made, and diſſolving of the Aſſembly, and the godly and moſt chriſtian purpoſes of the Queens Majeſty made fruſtrate, the B. of *Wincheſter* and *Lincolne* who ſhewed more folly then the other, were condinly committed to the Tower of *London*. *Boner* about this time B. of *London* was committed to the Marſhal-ſea, whereas he both in his blind bloody Hereſie, as alſo in his deſerved captivity, long remained abiding the Queens pleaſure.

About this time at the beginning of the flouriſhing Raign of Queen *Elizabeth*, was a Parliament ſummoned and holden at *Weſtminſter*, wherein was much debating about matters touching Religion, and great ſtudy on both parts imployed, the one to retain ſtill, the other to impugne the Doctrine & faction which before in Queen *Maries* time had been eſtabliſhed. But eſpecially here is to be noted, that though their lacked no induſtry on the papiſts ſide to hold faſt that which they moſt cruelly from time to time had ſtudied, and by all means practiſed to come by, yet notwithſtanding was the providence of God at that time, that for lack of the other Biſhops, whom the Lord had taken away by death a little before, the reſidue that there were left could do the leſſe. And in very deed, (God be praiſed therefore) did nothing at all in effect, although yet notwithſtanding their laicked in them neither will nor labour to do what they could, if their cruell ability there might have ſerved. Although in this Parliament then, ſome diverſitie there was of judgement and opinion between parties,

yet

yet notwithstanding through the mercifull goodnesse of the Lord, the true cause of the Gospel had the upper hand, the Papists hope was frustrate, and their rage abated, the order and proceedings of King *Edwards* time concerning Religion was revived again, the Supremacy of the Pope abolished, the Articles of bloody statutes of Queen *Mary* repealed, briefly the furious fire-brands of cruell persecution which had consumed so many poor mens bodies, were now extinct & quenched: Finally, the old Bishops deposed for that they refused the Oath in renouncing the Pope, and not subscribing to the Queens just and lawfull Titles, in whose roomes and places, were others put.

The SCOTISH Martyrs.

HAving spoken of the Martyrs of *England*, let us now speak of the Martyrs of *Scotland*. And first to begin with *M. Patrick Hammilton* Abbot of *Ferm*, he was a man nobly descended, for he was Nephew to the Earle of *Aran* by his Father, & to the Duke of *Albany* by the Mother, and not much past twenty three years of age; this young Gentleman had travelled in *Germany*, and falling in familiarity with *Martin Luther*, *Phi. Melanchton*, *Frances Lambert* & other learned men, was by them instructed in the knowledge of true religion; In the profession whereof he was so zealous as he was resolved to come back into his country, & communicate the light he had received unto others & c. under colour of conference he is brought to S. *Andrews* & accused before the B. for maintaining erroneous points of doctrine, as that the corruption of sin remains in children after their Baptisme. 2. That no man by the power of his free will can do any good. 3. That no man is without sin so long as he liveth, &c. After answer and censure of the Theologs of thee Articles

Articles he maintained, is declared to be an heretick, and given over into the hands of the ſecular power to ſuffer punishment due to hereſie. He was condemned by the ſecular Judge, and burnt alive: when he came to the place of Execution hee put off his gown, and gave it with his bonnet, coat and other apparrell to his ſervant, ſaying this ſtuffe will not help in the fire, yet will do thee ſome good, I have no more to leave thee, but the example of my death, which I pray thee keep in mind, for albeit the ſame be bitter and painfull in mens judgement, yet is it the entrance to everlaſting life which none can inherite that denieth Chriſt before this congregation. At his death the Friers vexed him bidding him convert, pray to our Lady, and ſay, *Salve Regina*, but none was more troubleſome then Frier *Alexander Campbell* whom he often beſought to depart and not to vex him, but when he would not ceaſe, he ſaid, wicked man thou knoweſt I am not an heretick, and that it is the truth of God for which I now ſuffer, ſo much thou diddeſt confeſſe unto me in privat, and thereupon I appeal thee to anſwer before the Judgement ſeat of Chriſt: his body was quickly conſumed, for the fire was vehement, but the patience and conſtancy he ſhewed in his dying, ſtirred up ſuch compaſſion in the beholders as many of them doubted not to ſay that he ſuffered an innocent, and was indeed a true Martyr of Chriſt. This opinion was further confirmed by the death of the Frier and the manner of it, for within a year and leſſe, he fell into a frenſie and died as one deſperat; numbers were brought to the knowledge of the truth by his ſuffering. This Mr. *Patrick Hammiltoun* ſuffered martyrdome in the year of God, 1527. Under *James Beton* Archbishop of *St. Andrews* and Chancellor of the Kingdom.

After the death of Mr. *Patrick Hammilton*, his Brother german *James Hammilton* of *Leringſton* was

accuſed

accuſed likewiſe, but the King did cauſe convey him ſecretly out of the way. Alſo *Kathren Hammilton* his ſiſter was accuſed, and being queſtioned upon works, ſhe anſwered that none was ſaved by his works. Then *John Spence* ſpake to her of the works of *congruo* and *condigno*, to which ſhe anſwered, work here, work there, what kind of working is all this? no works can ſave me but Chriſts. At this the king being preſent laughed, and after conveyed her away ſecretly.

One *Henry Forreſt* a Monk of the order of *Benet*, and *Celles*, as they ſpoke then, was alſo accuſed of Hereſie, but without ſufficient proof. Then he was ſent to *Walter Ange* (whom *Buchanan* in his Satyr againſt the gray Friers called *Langius*) to be confeſſed, *Langius* having asked him by way of confeſſion what he thought of *Patrick Hammilton*, he anſwered that he was a good man, and that his articles were to be mantained. *Lang* diſcovers this ſimple mans confeſſion, and this confeſſion being taken for a ſufficient proof, the poor man was condemned to be burnt, and ſo he was immediatly after they degraded him according to their cuſtome. As they were leading him to the execution place, he complained of the Frier who had betrayed him, and ſaid let no man truſt the falſe Friers after me, They were deſpiſers of God and deceivers of men, they burnt him at the north ſtyle of the Abbey Church in *St. Andrews*, that the hereticks of *Angus* might ſee the fire.

Mr. *Normond Gourley* and *David Straton* were brought to tryal, and condemned, the one for denying Purgatory, and that the Pope ſhould have no juriſdiction within *Scotland*, the other was charged with the ſame points, and further was accuſed for maintaining the Tithes were not due to Church-men, which point he denied, confeſſing that the tithes of one fiſh which his ſervants had taken at ſea being

too rigourously exacted, hee said that if they would have the tithes of the fishes, they should go and receive them where the stock was taken, & that he gave order to his servants to cast every tent fish they took into the sea, because he saw nothing but rigour would content the Church, these two were burnt at one stake as hereticks, between *Leith* and *Edinburgh* to the intent the inhabitants of *Fife* seeing the fire, might bee stricken with the more terrour and fear not to fall into the like.

After the death of the foresaid Martyrs under *James Betoun* Archbishop of St. *Andrews*, consultation was taken by the Bishops to proceed and to burn moe hereticks, for then men began liberally to speak of religion. A merry Gentle-man named *John Lindsay* familiar to B. *James Betoun* standing by when consultation was had, said, my Lord, if ye burn any more except ye follow my counsell, ye will utterly destroy your selves, if ye will burn them, let them be burnt in hollow Cellars, for the smoak of Mr. *Patrick Hammilton* hath infected as many as it blew upon. Thus it pleased God that they should be taunted in their own face.

At this time when *Normond Gourlay* and *David Straton* were put to tryal and condemned, were summouned Sir *William Kird*, *Adam Dayes Henry Kernes*, *John Stewart of Leith*, with diverse others, such as Mr. *William Johnstoun* Advocat, Mr. *Henry Henderson* School-master of *Edinburgh*, of whom some compeared in the Abby Kirk of *Halyrudhouse*, and so abjured, and publickly burnt their Bills; the burning of the Bill was a sign of recantation, others compeared not, and therefore was exiled.

About this time Mr. *George Buchanan* for some byting verses against the *Franciscans*, was commanded to prison, but he escaping by a window of the Chamber where hee was detained prisoner, whilest

the

the Keepers were fast asleep, fled into *France*, thus there passed few dayes wherein some one or other was not called into question for Religion, but the more hote the persecution was, the favourers of the truth did every day the more increase.

The Archbishop *James Betoun* committed the charge of the Church affairs to his Nephew the Cardinal, who succeded in his place, for he was sickly himself, and not seen often abroad. In his time lived Mr. *John Major*, *Hector Boeth. Gilbert Crab*, and *William Gregory*, men of good learning, and worthy to be remembred. *Hector Boethius* was Principall of the Colledge of *Aberdene*, a great Philosopher, and much commended by *Erasmus* for his Eloquence and felicitie of ingenie. *Buchanan* who could well discern of learned men, speaking in a certain place of him, saith, *quod non solum artium liberalium cognitione supraquam illa ferebant tempora insignis erat, sed etiam humanitate & comitate singulari præditus*, that he was not only learned in the liberall Sciences above the condition of these times, but also of an exceeding courteous and humane inclination, yet is he traduced by some of the English Writers for a fabulous and partiall Historian. But they who like to peruse his History, will perceive that is spoken out of passion and malice, and not upon just cause. Mr. *John Mair* wrote also the History of *Scotland*, and wrote upon the four Evangelists.

Sir *John Borthwick* Knight, commonly called Captain *Borthwick*, who being accused of heresie (as the Papists call it, and cited therefore, and not appearing, and escaping into other Countreys, was condemned for the same, being absent, by the sentence of *David Betown* Archbishop of St. *Andrews*, and other Prelats of *Scotland*, and all his goods confiscat, and his Picture at last burned in the open Market-place, the Articles whereupon he was accused

and condemned came to his hands whereunto he answered very wisely and religiously, confuting them all.

At this time also was *Thomas Forret* Priest, Frier *John Kello*, Frier *Beverage*, *Duncan Simpson* Priest, *Robert Foster* a Gentleman, with three or four other men of *Striviling* persecuted for the Gospel and testimony of Christ. This Dean *Thomas Forret* preached every Sunday to his Parishoners the Epistle or Gospel as it fell for the time, which then was a great novelty in *Scotland*, to see any man preach except a black Frier, or a gray Frier, and therefore the Friers envyed him, and accused him to be the B. of *Dunkel*, in whose Diocese he remained, as an heretick, and one that shewed the mysteries of the Scriptures to the vulgar people in English, to make the Clergy detestable in the sight of the people. The B. of *Dunkel* named *George Crighton*, moved by the Friers instigation, called the said Dean *Thomas*, and said unto him, my Joy Dean *Thomas*, I love you well, and therefore I must give you my counsel how ye shall rule and guide your self. To whom *Thomas* said, I thank your Lordship heartily. Then the B. began this counsel on this manner, my Joy Dean *Thomas*, I am informed that ye preach the Epistle or Gospel every Sunday to your parishoners, and that ye take not the Cow nor the upermost cloath from your parishoners, which thing is very prejudicial to the Church-men, and therefore my Joy Dean *Thomas*, I would ye took your Cow and your upmost cloath or Mortuary as other Church-men do, or else it is too much to preach every Sunday, for in so doing ye make the people think that we should preach likewise; but it is enough for you when ye find any good Epistle, or any good Gospel that setteth forth the liberty of the holy Church, to preach that, and let the rest be. *Thomas* answered, My Lord, I think that

none

none of my parishoners will complain that I take not the Cow nor the uppermost cloath, but will gladly give me the same, together with any other thing that they have, and I will give and communicate with them any thing that I have, and so my Lord we agree right well, and their is no discord amongst us. And where your Lordship saith it is too much to preach every Sunday, indeed I think it too little, and also would with that your L. did the like. Nay, nay, Dean *Thomas* (saith my *Lord*) let that be, for we are not ordained to preach. Then said *Thomas*, when your L. biddeth me preach when I find any good Epistle, or a good Gospel, truely I have read the New Testament and the Old, and all the Epistles and the Gospels amongst them all I could never find any evil Gospel, or any evil Epistle, but if your L. will shew me the good Epistle, and the good Gospel, and the evil Epistle, and the evil Gospel, then I shall preach the good and ommit the evil. Then spake my Lord stoutly, and said, I thank God that I never knew what the Old and New Testament was (and of these words arose a proverb which is common in *Scotland*, ye are like the B. of *Dunkelden* that knew neither new nor old Law) therefore Dean *Thomas* I will know nothing but my *Portuise* and my *Pontifical*: Go your way, and let be all these fantasies, for if ye persevere in these erroneous opinions, ye will repent it when ye may not mend it. *Thomas* said, I trust my cause is just in the presence of God, and therefore I passe not much what do follow thereupon; and so my Lord and he departed at that time. And soon after a summonds was directed from the Cardinal of St. *Andrews*, and the said B. of *Dunkelden* upon the same Dean *Thomas Forret*, and upon two black Friers called Frier *John Kello*, and another called *Beverage*, and upon one Priest of *Striviling* called *Duncan Simpson*, and one Gentleman called *Robert*

Forreſter in *Stirling*, with other three or four with them of the Town of *Stirling*, who at this day of their appearance, after their ſummonding, were condemned to the death without any place of recantation (becauſe, as was alledged, they were Hereſiarchs, or chief Hereticks, and teachers of Hereſies, and eſpecially becauſe many of them were at the Brydell and Marriage of a Prieſt who was Vicar of *Tillibodie* beſide *Stirling*, and did eat flesh in Lent, at the ſaid Brydell, and ſo they were altogether burnt upon the Cattle-hill of *Edinburgh*, where they that were firſt bound to the Stake, godly and marvellouſly did comfort them that came behind. At this time likewiſe were apprehended two of the Dioceſſe of *Glaſgow*, the one named *Jeremiah Ruſſel* a gray Frier, a young man of a meek nature, quick ſpirit, and good learning; and one *Alexander Kennedy* who paſſed not eighteen years of age, one of excellent wit in vulgar poeſie. To aſſiſt the B. of *Glaſgow* in that cruell judgement, or at leſt to dip his hands in the blood of the Saints of God, were ſent Mr. *John Lawder*, Mr. *Andrew Oliphant*, and Frier Mortman, ſervants to Satan, apt for that purpoſe. The day appointed to the cruelty approaching, the two poor Saints of God were perſecuted before theſe bloody Boutchers. Grievous were the crimes that were laid to their charge, *Kennedy* at the firſt was faint, and gladly would have recanted, but while the place of repentance was denyed unto him, the Spirit of God, which is the Spirit of all comfort began to work in him, yea the inward comfort began to bruſt forth, as well in viſage as in tongue and word, for his countenance began to be cheerfull, and with a perfect joy upon his knees, he ſaid, O eternal God, how wonderfull is that love and mercy that thou beareſt unto mankind, and unto me the moſt catiff and miſerable wretch above all others: for even now when

I would

I would have denyed thee and thy Son our Lord Jeſus Chriſt, my only Saviour, and ſo have caſt my ſelf into everlaſting damnation, thou by thine own hand haſt pulled me from the very bottom of hell, and made me to feel that heavenly comfort, which takes from me that ungodly fear, wherewith before I was oppreſſed. Now I defy death do what ye pleaſe, I praiſe God I am ready. This godly and learned *Jeremie* railed upon by theſe godleſſe Tyrants, anſwered this is your hour and power of darkneſſe. Now ſit ye as Judges, and we ſtand wrongfully accuſed, and more wrongfully to be condemned, but the day ſhall come when our innocency ſhal appear, and that ye ſhall ſee your own blindneſſe to your everlaſting con-conſuſion. Go forward and fulfill the meaſure of your iniquity. While that theſe ſervants of God thus behaved themſelves, variance ariſeth betwixt the B. and the beaſts that came from the Cardinal: for the B. ſaid, I think it better to ſpare theſe men then to put them to death, whereat the idiot Doctors offended, ſaid, what will ye do my Lord? Will ye condemn all that my Lord Cardinall and the other Biſhops and we have done? If ye ſo do, ye ſhew your ſelf enemy to the Church and us, and ſo we will repute you, be ye aſſured. At which words the faithleſſe man afraid, adjudged the innocents to die according to the deſire of the wicked, and ſo they were burnt, conſtantly triumphing over death and Satan in the midſt of the fire.

The King at this time was ruled wholly by the Cardinal, and made a ſolomn vow that none ſhould be ſpared that was ſuſpect of hereſie, yea although it were his own ſon, which put many into fear.

The fearfull viſion which the King had by night much terrified him, that he withdrew his mind wholly from the extremities on which the Clergy had ſet him.

The King died in the year of the Lord 1542. being overwhelmed with grief and passion for the losse of his Army received at *Solway* by the *Englishes*, he departed this life at *Falkland* in the 32. year of his age, some few dayes before he died, he had advertisement that his Queen was deliveaed of a daughter at *Linlithow*, at which time it is said he brust forth in passion, saying, it came with a Lasse (meaning the Crown) and will go with a Lasse, fie upon it, after which he was not heard to utter many words.

The Earle of *Arran*, Lord *Hammilton* was chosen Regent and Governour of the Realm. At this time there was a certain act of Parliament made, giving priviledge to all men of the Realm of *Scotland* to read the Scripture in their Mother tongue and language, secluding nevertheless all reasoning, conference, convocation of people to hear the Scriptures read or expouned. Which liberty of private reading being granted by publick proclamation, lacked not his own fruite, so that in sundry parts of *Scotland* thereby were opened the eyes of the elect of God to see the truth, and to abhor the Papistical abominations. Now there was certain in St. *Johnstoun* that were apprehended and accused for transgressing the act of Parliament before expressed, and then conference and assemblies in hearing and expounding the Scripture against the Tenor of the said act. All these were condemned and judged to death, as *Robert Lamb William Anderson, James Hunter* and his wife *Helen Stirk*, and others, and that by an assise by violating as was alledged the act of Parliament in reasoning and conferring upon the Scripture, for eating flesh upon the dayes forbidden, for dishonouring of Images, &c. There was great intercession made by the Town in the mean season, for the life of these persons aforenamed to the Governour who of himself was willing so have done that they might have been delivered.

But

But the Governour was so subject to the appetite of the cruel Priests, that he could not do that which he would, yea, they menaced to assist his enemies, and to depose him except he assisted their cruelty, the men were hanged, and the women drowned. *Robert Lamb* prophesied of the ruine and plague that came upon *David Beton* the Cardinal thereafter.

The Martyrdome of Mr, *George Wisher*.

This Mr. *George* was a brother of the house of *Pittarrow* in *Merns*, a great knowledge, &c. He made his chief resort in the Towns of *Dundie* and *Montrose* where hee taught publickly with great profite and applause. He is discharged from preaching at *Dundie*, he goeth to the West where the Archbishop of *Glesgow* seeketh to apprehend him. In end he is apprehended and put to his tryall, and condemned to be burnt as an heretick. As he came forth of the Castle gate, there met him certain beggars asking his almes for Gods sake. To whom he answered I want my hands wherewith I should give you almes, but the mercifull Lord of his benignity and aboundance of grace that feedeth all men vouchafe to give you necessaries both unto your bodies and souls, then afterward met with him two false fiends, I should say Friers, saying, Mr. *George* pray to our Lady that she may be Mediatrix for you to her Son, to whom he answered meekly, cease tempt me not my brethren. After this he was led to the fire with a rope about his neck, and a chain of iron about his midle. After his prayer made to God, and his exhortation to the people, the hangman that was his tormentor, fate down upon his knees, and said, sir, I pray you forgive me, for I am not guilty of your death, to whom he answered, come hither to me, when that he was come to him, he kissed his cheek, and said, Lo here is a token that I forgive thee, my heart do thy office, and by and by he was put upon

Gibbet and hanged, and there burnt to powder. At his execution he prophecies of the Cardinals death, he who from yon higher place beholdeth us with such pride, shal within few dayes lye in the same as ignominiously, as now he is seen proudly to rest himself. The Cardinals death is conspired by *Normond Lesly* brother to the Earle of *Rothesse*, *John Lesly* his Unckle, *William Kirkaldy* of *Grange*, *Peter Carmichel* of *Fyfe*, and *James Melvill* one of the house of *Carnbie* they met at St. *Andrews*, and entered into the Cardinals chamber and killed him in his chamber. The people of the town crying for a sight of the Cardinals corpes, was brought to the very same place where he sat beholding Mr. *George Wishart* his execution, many then did call to mind the Martyr his last words were thereby confirmed in the opinion they had of his piety and holinesse.

After this *David Betoun* succeeded *John Hammilton* Archbishop of St. *Andrews*, who to the intent that he would in no wayes appear inferiour to his predecessor in augmenting the number of the holy martyrs of God in the next year following, called a certain poor man to judgement whose name was *Adam Wallace*, he was accused for teaching, saying and teaching of abominable heresies which are particularly laid to his charge, as first thou hast said and taught that the bread and wine on the Altar, after words of consecration, are not the body, and blood of Christ. He turned to the L. Governor, who was there present with a number of Noblemen, and of the Clergy, saying, I said never, nor taught nothing but that I found in this book and writ (having there a Bible at his belt, in *French*, *Dutch* and *English*) which is the word of God, and if ye will be content that the Lord God and his word be judge to me, and this his holy writ, here it is, and where I have said wrong, I shall take what punishment ye shal put to me,

me, for I never ſaid nothing concerning this that I am accuſed of, but that which I find in this write, &c. They gave forth ſentence and condemned him by the Laws, and ſo left him to the hands of the ſecular power in the hands of S. J. *Campbel* juſtice Deputy, who delivered him to the *Provoſt* of *Edenburgh* to be burnt on the Caſtle-hill, who incontinent made him to bee put into priſon with Irons about his legs and neck. At his forthcomming the Proveſt with great menacing words forbade him to ſpeak to any man, or any to him, as belike he had commandment of his ſuperiors. Comming from the town to the Caſtle-hill, the common people ſaid, God have mercy upon him, and on you ſaid he, being beſide the fire, he lifted up his eyes to heaven twiſe or thrile, and ſaid to the people, let it not offend you that I ſuffer the death this day for the truths ſake, for the Diſciple is not above his Maſter. Then was the Proveſt angry that he ſpake then looked he to Heaven again and ſaid, they will not let me ſpeak. The cord being about his neck, the fire was lighted, and ſo departed he to God conſtantly and with good countenance to our ſights.

There aroſe in *Scotland* about this time a Schiſme for the *Pater Noſter*, by reaſon of a Sermon of *Richard Marshall* a black Frier, teaching that the *Pater Noſter* ſhould not be ſaid to Saints, whereupon the Doctors of the Univerſity of St. *Andrews*, together with the gray Friers who long ago taught the people to pray the *Pater Noſter* to Saints, had great indignation, that their old Doctrine ſhould be repugned, and ſtirred up a gray Frier called *Toitts* to preach again to the people that they ſhould and might pray the *Pater Noſter* to Saints: Upon this followed incontinent a dangerous ſchiſme in the Church of *Scotland*, for not only the Clergy but the whole people were divided among themſelves, one defending the

truth,

truth, and another the Papistry, in such sort, that there arose a Proverb, to whom say ye your *Pater Noster*. And although the Papists had the upper hand as then, whose works were almost holden for Law, so great was the blindnesse of that age, yet God so inspired the hearts of the common people, that so many as could get the understanding of the words of the Lords Prayer in *English*, which was then said in Latine, utterly detested that opinion, holding that it should be in no wayes said to the Saints, so that the Craftsmen and their servants in their Booths, when the Friers came, exploded him with shame enough, crying Frier *Pater Noster*, Frier *Pater Noster*, who at last being convict with his own conscience, was ashamed of his former Sermon, was compelled to leave the Town of *St. Andrews*. Shortly the Christians were so hotly offended, and the Papists on the other side so proud and wilfull, that necessary it was to eschew greater inconveniences, that the Clergy at last should be assembled to dispute and conclude the whole matter, that the Lay people might be put out of doubt, which being done, and the University agreed, whosoever had been present might have heard much subtill Sophistry, for some of the popish doctors affirmed that it should be said to God *formaliter*, and to Saints *materialiter*, others *ultimatè & non ultimatè*: Others said it should be said to God, *Principaliter*, and to Saints *minus Principaliter*; Others that it should be said to God *Primarie*, and to Saints *Secundarie* Others that it should be said to God *Capiendo stricte*, and to Saints *Capiendo large*. Which vain distinctions being heard and considered by the people, they that were simple remained in greater doubtfulnesse then they were in before, so that a well aged man and a servant to the Superiour of St. *Andrews*, called the *Subprior Thome*, being demanded to whom he said his *Pater Noster*, he answered

to

to God only. Then he asked again what should be ſaid to the Saints, he anſwered, give them *Aves* and *Creeds* enough in the devils name, for that may ſuffice them well enough, albeit they do not ſpoil God of his right. Others making their vaunt of the Doctors, ſaid, that becauſe Chriſt (who made the *Pater Noſter*) never came into the Iſle of *Britain*, and ſo underſtood not the Engliſh tongue, therefore it was that the Doctors concluded it ſhould be ſaid in Latine. This perturbation and open ſlander yet depending, it was thought good to call a Provinciall Counſel to decide the matter, which being aſſembled at *Edinburgh*, the Papiſts being deſtitute of reaſon, defended their parts with lies, alledging that the Univeaſity of *Paris* had concluded that the Lords prayer ſhould be ſaid to Saints, but becauſe that could not be proved and that they could not prevail, by reaſon they uſed their will in place of reaſon, and ſometime deſpitefull and injurious talk. As Frier *Scot* being asked of one to whom he ſhould ſay the *Pater Noſter*, he anſwered, ſaying, ſay it to the devil knave. So the Counſel perceiving they could profit nothing by reaſoning, they were compelled to paſſe voting, that is to the numbering of votes. But then incontinent they that were called Church-men were found divided and repugnant among themſelves, for ſome Biſhops with the Doctors and Friers conſented that the *Pater Noſter* ſhould be ſaid to Saints, but the Biſhops of *St. Andrews Caithnes* and others with other moe learned men refuſed utterly to ſubſcribe the ſame. Finally with conſent of both parties, commiſſion was given by the holy Church to Dean *John Winram* then Superior of *St. Andrews* to declare to the people how and after what manner they ſhould pray the Lords prayer, who accepting to the Commiſſion declared that it ſhould be ſaid to God, with ſome other reſtrictions which are not neceſſary to be

put

put in memory, and so by little and little the bruit and tumult ceased.

Queen *Dowager* past by sea to *France* and took with her diverse of the Nobility of *Scotland*, with diverse Barrons and Gentlemen and many others. The *Dowager* had to practise somewhat with her brethren the Duke of *Guise* and the Cardinall of *Lorraine*, the weight whereof the Governor after felt, for shortly after her return was the Governor deposed of his government (justly by God, but most unrustly by man) and she made Regent in the year of our Lord 1554. She was an deadly enemy to the Gospell.

In the cruel persecution used by Queen *Mary* of England, were godly men dispersed into diverse nations, of whom it pleased the goodness of God to send some unto us for our comfort and instruction. And first came a simple man *William Harlaw*, whose erudition, although it excelled not, yet for his whole and diligent plainnesse in doctrine is he to this day worthy of praise, and remains a faithfull member within the Church of *Scotland*. After him came that notable man *John Willock*, as one that had some commission to the Q. Regent from the Dutchesse of *Emden*, but his principal purpose to assay what God would work by him in his native country. These two did some times in several companies assemble the Brethren, who by their exhortations began greatly to be encouraged, and did shew that they had an earnest thrist of godlinesse. And last came *John Knox*, who both privatly and publickly preached the word of God.

John Knox returned again to *France* to visite that little flock of his which he had in *Geneva* of the *Englishes*, which the wickednesse of men had compelled him to leave. Immediatly after his going away the Bishop summoned him for non-appearance, burnt

him

him in Effigie at the Croſs of *Edinburgh* in the year of our Lord 1555. from the which unjuſt ſentence the ſaid *John* made his appellation, and cauſed to print the famine, and directed it to the Nobility and Commons of *Scotland*, which is yet to be ſeen. But *John Willock* returning again from *Emden* and others, as *William Harlaw*, *John Dowglas*, and others, began in *Edinburgh* and others Towns of the Country publickly to exhort. The Nobility and Gentry and others, being by them godly inſtructed and comforted, they keep their conventions, and held Counſels with ſuch gravity and cloſneſſe, that the enemies trembled. The Images were ſtollen away in all parts of the Countrey. And in *Edinburgh* was that great Idol called St. *Gile*, or *Sanctus Egidius*, firſt drowned in the north Loch, after burnt, which raiſed no ſmall trouble in the Town, for the Friers rooping like Ravens upon the Bishops, the Bishops ran upon the Queen, who to them was favourable enough, but that she thought it could not ſtand with her advantage to offend ſuch a multitude as then took upon them the defence of the Goſpel, and the name of Proteſtants, and yet conſented ſhe to ſummond the preachers, whereat the Proteſtants neither offended, nor yet thereof afraid, determined to keep the day of ſummonds, as that they did, which perceived by the Prelats and Prieſts they procured a Proclamation to be publickly made that all men that were come to the town without commandement of the authority ſhould with all diligence repair to the Borders, and there remain fifteen dayes, for the Biſhop of *Galloway* in this manner of ryme ſaid to the Queen, *Madam* becauſe they are come without order. I rid you ſend them to the Border. Now had God ſo provided that the quarter of the Weſt-land (in the which was many faithful men) was that ſame day returned from the Border, who underſtanding the

matter

matter to proceed from the malice of the Priests, assembled themselves together and made passage to themselves, till that they came to the very privie Chamber, where the Queen Regent and the Bishop were. The Gentlemen began to complain upon their strange entertainment, considering that her Majesty had found in them so faithfull obedience in all things lawfull. While the Queen began to craft a zealous and bold man *James Chalmers* of *Gaithgyrth* said, Madame, we know that this is the malice and device of the Iewels, and of that Bastard (meaning the Bishop of St. *Andrews*) that standeth by you, we avow to God we shal make a day of it, they oppress us and our Tennants, for feeding of their idle bellies, they trouble our Preachers and would murther them and us, shall we suffer this any longer? no Madame it shal not be, and therewith every man put on his stee bonnet. There was heard nothing of the Queens part but my joyes, my hearts, what ailes you, me meanes no evill to you nor to your preachers, the Bishops shall do you no wrong, ye are all my loving subjects, I know nothing of this proclamation; the day of your Preachers shall be discharged, and we will hear the controversie that is betwixt the Bishops and you, they shall do you no wrong. My Lords (said she to the Bishops) I forbid you either to trouble them or their preachers, & unto the Gentlemen who were wondrously commoved, she turned again and said. O myhearts, should you not love the Lord your God with all your heart & with all your minds, and should ye not love one another as your selves: With these and the like words she keeped the Bishops from buffets that time, and so the day of summonds being discharged, began the brethren universally further to be encouraged, but yet could the Bishops in no sort be quiet, for St. *Geils* day approaching, they gave charge to the Provest Baillies

Bailies and Counsell of *Edinburgh*, either to get again the old *St. Gile*, or else upon their expenses to make a new Image. The Counsel answered that to them the charge appeareth very unjust for they understood that God in some places had commanded idols and Images to be destroyed, but where he had commanded Images to be set up, they had not read, and desired the Bishop to find a warrand for his commandement. Whereat the Bishop offended, admonished under pain of cursing which they prevented by a former appellation, appealing from him as a partial and corrupt Judge unto the Popes holinesse, and so great things following that passed in oblivion. Yet would not the Priests and Friers cease to have that great Solemnity and manifest abomination which they accustomedly had upon St. *Giles* day, to wit, they would have that Idole born, and therefore was all preparation duly made. A Marmoulet Idol was borrowed from the Gray-friers, Thus the Priests and the Friers carried with Tabors and Trumpeters, Banners and Big-pipes, and who was there to lead the ring, but the Queen Regent her self with all her shavelings for honour of that feast, well, about goeth it, and cometh down the high street to the Bow. The Queen Regent dyned that day in *Alexander Carpenter* his house, betwixt the Bowes, and so when the idol returned back again, she left it and past in to her dinner. The hearts of the brethren were wonderfully inflamed to see such abomination so manifestly maintained, and so immediatly after that the Q. was entered into the lodging, some of them drew nigh unto the Idol, and willing to help to bear him, and getting the fertor upon his shoulders, &c. And some began to cry, down with the idol, down with it, and then without delay, it was pulled down and broken, the Priests and Friers fleed. Queen Regent laid up this amongst her other inventions, till that

she might have seen the time proper to have revenged it. After this some Noblemen, and Barrons, and others resolving upon a Reformation of Religion, their petitions put up to the Queen Regent taking no effect, joyning in Counsel, did bind themselves by oaths and subscriptions to assist one another, and hazard their lives and substance to advance the cause of Religion, and so proceed peace and peace till the Reformation was established.

Shortly after these things, that cruel tyrant, and unmerciful hypocrite, falsly called B. of *St. Andrews* apprehended that blessed Martyr of Christ Jesus *Walter Mill*, a man of decreeped age, whom most cruelly and unjustly he put to death by fire in *St. Andrews* in the year of God, 1558. Which thing did so highly offend the hearts of all godly, that immediatly after his death, began a new fervency among the whole people, yea, even in the Town of St. *Andrews*, began the people plainly to condemn such unjust cruelty, his constancy moved so the hearts of many, that the B. steward of his Regality, Provest of the Town called *Patrick Lermond* refused to be his temporall Judge, to whom it appertained if the cause had been just. Also the B. Chamberlane beeing therewith charged, would in no wayes take upon him so ungodly an office, yea, the whole Town were so offended with his unjust condemnation, that the B. servants could not get for their money so much as one cord to tye him to the Stake, or Tar-barrel to burn him, but were constrained to cut the cords of their own masters Pavilion to serve their turn. Nevertheless one servant of the B. more ignorant and cruel then the rest, called *Allexander Somervel* interpryssing the office of a temporal judge in that part, conveyed him to the fire. While he was exhorting the people, there was great mourning and lamentation of the multitude, for they perceiving his patience,

stoutnesse

ſtoutneſſe and boldneſſe, conſtancy and hardineſſe were greatly moved and ſtirred up, and their hearts mightily inflammed for him.

This *Walter Mill* was the laſt Martyr that died in *Scotland* for Religion, and his death, the very death of Popry in this Realm.

John Knox returns again from *Geneva* to *Scotland* and joynes himſelf to the congregation (for the Reformers of Religion at this time were called the congregation) he preached to them at *Perth* where the Reformation began. The people having heard how odious idolatry was in Gods preſence, what commandment he had given for the deſtruction of the Monuments thereof, and what idolatry and what abomination was in the Maſſe, they were ſo inflammed, that neither could the exhortation of the Preachers, nor the commandment of the Magiſtrat ſtay them from deſtroying the place of idolatry. So the Monaſtry at *Perth* was demolished, the Charterhouſe a building of exceeding coſt and largneſſe was not only ruined, but the ſtones and timber ſo quickly taken away, as in leſſe then two dayes ſpace a veſtige thereof was ſcarce remaining to be ſeen, the Images were pulled down at *Couper* in *Fyfe*, which the Curat took ſo heavily as the night following, he put violent hands in himſelf. And ſo the Images & Altars, and Monaſteries were demolished throughout the Country, and by the juſt judgement of God in the ſame place where *Walter Mill* was burnt, the Images of the great Church of the Abbey which paſſed both in number and coſtlineſſe were burnt as the reſt were. When Q. Regent heard what was done at *Perth* she was ſo inraged that ſhe did vow utterly to deſtroy St. *Johnſton* Man, Woman and Child; and to conſume the ſame by fire, and thereafter to ſalt it in ſign of a perpetuall deſolation. The congregation labours to pacifie the Q. Regents rage

by their Letters directed unto her, but her rage and the Priests could not be stayed, but forward they move against these, who then were in St. *Johnston* a very few and mean number of Gentlemen, who perceiving the extremity to approach, did write to all their brethren to repair toward them for their relief, to the which they found all men so ready bent, that the work of God was evidently to be espied; for the Earle of *Glencarn* and the brethren of the West, came with all haste for the relief of St. *Johnston*, by whose presence the tyranny of the enemy was bridled. There is an appointment concluded between Q. Regent and them, and so the Lords departed out of the Town, but before their departure they make a new Covenant to concur and assist one another for the mentinance of Religion. The Q. entered into the Town, the Duke Monsieur *Dosel*, and the Frenchmen, who in discharging their volley of Harqueburs, killed a Son of *Patrick Murray* about ten or twelve years of age, who being brought to the Q. presence, and understanding whose Son he was, said, It is pity it chanced on the Son and not on the Father, but seeing it is so chanced, we cannot be against fortime. She erects idolatry against the appointment. The Q. began to rage against all godly and honest men, their houses were oppressed by the French, the lawful Magistrats as well Provest and Baillies were unjustly and without all order deposed from their Authority. She left four colours of the Souldiers to abide in the Town to mantain idolatry and to resist the congregation, and so she left the Town in extream bondage, but shortly after from this bondage was the Town delivered by the Congregation, and the French forced to leave the Town, and made patent to all the Kings subjects. When the Nobility and Gentry and others of the Congregation saw that their just petitions was rejected

ed of Queen Regent for Reformation of Religion, and ſtrangers brought in to ſuppreſſe them, their commonwealth and poſterity, Idolatry mantained, and Chriſt Jeſus his true Religion deſpiſed, while idle bellies and bloody tyrants the Biſhops maintained, and Chriſts true Meſſengers perſecuted, while finally vertue contemned & vice extolled, and while that a great part of the Nobility and Commonallity are moſt unjuſtly perſecuted, after conſultation and good advice, they deprive her from all regiment and authority amongſt them, and this was divulgat by ſound of Trumpet at the Mercat croſſe of *Edinburgh*, and proclamed by officers of Arms in head Burrows within the Realme of *Scotland*.

The day following all the Souldiers in *Leith*, *French* and *Scots* are ſummoned by ſound of Trumpet to depart out of *Leith* within the ſpace of 12. hours: defyance is giwen, whereupon there was Skirmiſhing without great ſlaughter, and preparation of Scalls and Ladders was made for the aſſault, which was concluded by common conſent of the Nobility and Barrons. The *French* Souldiers iſſued many a time out of *Leith* and did great harm through the Country, the Congregation not able to ſuppreſſe them & Queen Regent her faction, they were conſtrained to implore the Q. of *England* her aid and ſupport, which ſhe moſt willingly granted upon certain conditions ſpecified in a Treaty paſt at *Barwick* betwixt the Duke of *Norfolk*, Lievtenant to her Majeſty on the one part, and certain of our Commiſſioners on the other part. The Army ſhe ſent by Land was eſteemed ten thouſand men, the Town is aſſaulted. The Queen Regent ſate all the time of the aſſault (which was both terrible and long) upon the fore-wall of the Caſtle of *Edinburgh*, and when ſhe perceived the overthrow of us, and that the Enſignes of the *French* were again diſplayed upon the walls, ſhe did laugh

heartily, and said, now I will go to the Masse and praise God for that mine eyes have seen. The *French* proud of the victory, stripped naked all the slain, & laid their dead carcasses before the Sun along the wall, where they suffered them to ly more dayes then one. And here we may see the inhumanity of the mercilesse *French*. The siedge is continued, and 2000. fresh men sent for that purpose, which the Camp greatly comforted, began to forget the former discomfiture, and to sustain the daily Skirmishing as they did before. In the which the *French* after the day of the assault, did ever receive the hurt and the repulse.

At this time Queen Regent sickned, and shortly thereafter she finished her life, unhappy to *Scotland* from the first day she entred into it, untill the day she departed this life, which was the 9. day of *June*, in the year of God 1560.

Upon the 16. day of *June*, after the death of the Q. Regent, came into *Scotland* Monsieur *Randam*, and with him the B. of *Valance* in commission from *France* to negotiate a peace, from *England* there came Sir *William Cecill* chief Secretary, & Doct. *Whitton* their negotiation was longsome, for both *England* and we fearing deceit, sought by all means that the Contract should be sure: In end peace was concluded and proclaimed, and sudden provision was made for transporting of the *French* to *France*. The *English* Army departed by Land, the most part of our Nobility Protestants honourably conveyed them (as in very deed they had well deserved) but Lord *James* would not leave the Lord *Gray* with the other Noblemen of *England* till that they entered into *Berwick*. After whose turning the Counsel began to look as well upon the affairs of the Common-wealth, as upon the matters that might concern the stability of Religion. And first of all there is publick thanksgiving to God for their delivery, and the Ministers distributed as the necessity

neceſſity of the Countrey required. And ſo was *Iohn Knox* appointed to *Edinburgh*, *Chriſtopher Goodman*, (who the moſt part of the troubles had remained at *Air*) was appointed to *St. Andrews*, *Adam Herriot* to *Aberdene*, Mr. *John Row* to *St. Johnſtoun*, *Paul Meſſen* (to whom was no infamy then known) to *Jedburgh*, *William Chriſtiſon* to *Dundee*, *David Fergusson* to *Dumfermling*, & Mr. *David Lindſay* to *Leith*. There were nominated for Superintendents & overſeers, that all things ſhould be carried in the Church with order and well, Mr. *John Spotſwood* for *Lothian*, Mr. *John Winram* for *Fyfe*, Mr. *John Willock* for *Glaſgow*, the Laird of *Dun* for *Angus*, and *Merns*. Mr. *John Carſwell* for *Argyl* and the Iſles, theſe to be elected at the dayes appointed, unleſs that the Countreys whereto they were to be appointed, could in the mean time find out men more able and ſufficient, or elſe ſhew ſuch cauſes as might diſable them from that imployment. The ſum of the Doctrine that they were to eſtabliſh & maintain was drawn up in plain and ſeveral heads, as moſt true and neceſſary to be believed, and to be received within the Realm, which was preſented to the Parliament, and by them confirmed, ratified and approven as wholſome and ſound Doctrine, grounded upon the infallible truth of God. Alſo at the ſame time in the Parliament there was an act made againſt the Maſſe, & the ſayers & the hearers thereof, & the abuſe of the Sacraments. And an act for the aboliſhing of the Pope and his uſurped authority in *Scotland*. The 19. day of *Auguſt* 1561. betwixt ſeven & eight hours before noon arived from *France*, *Mary* Queen of *Scotland* then widow, her husband the King of *France* then being dead, ſhe is received with great mirth & joy, but the Sunday thereafter, the 24. of *Auguſt* when that preparations began to be made for that Idol of the *Maſſe* to be ſaid in the Chapel, the godly began to be offended & diſpleaſed thereat, & to cry out

againſt it, and openly to ſay, ſhall that Idol be ſuffered again to take place within this Realm? It ſhall not be. The Lord *Lindſay* (then but Maſter) with the Gentlemen of *Fyfe* and others, plainly cried in the Cloſſe or Yard, the idolatrous Prieſts ſhould die the death according to Gods Law, the godly departed with grief of heart, and after noon repaired to the Abbey in great companies, and gave plain ſignification that they could not abide the Land which God by his power had purged from idolatry, ſhould in their eyes be polluted again. Great pains and travel was taken by the Nobility & the Church to move the Queen to renounce the Maſs, but could never prevail with her, but were forced to ſuffer her to enjoy it.

In the year of God 1564, about the midſt of *July* (the diſpenſation of the Marriage being brought from *Rome*) the Queen was eſpouſed to the Lord *Darnley* after the Popiſh manner in the Chapell of *Halyrudhouſe*, by the Dean of *Reſtalrig*, and the next day he was by the ſound of Trumpet proclaimed King, and declared to be aſſociated with her in the Government.

The ſlaughter of *Signeur Davie* is conſpired. Diverſe tails were brought to the King of the neglect & contempt that he was holden in, & of the great reſpect carried to the ſtranger, the vanity and arrogancy of the man himſelf was likewiſe ſo great as not content to exceed the chief of the Court, he would outbrave the King in his apparrel, in his Domeſtick furniture, in the number and ſorts of his horſes, and in every thing elſe, ſo as no ſpeech was for the time more common and current in the countrey then that of *Davies* greatneſſe, of the credit and honour whereunto he was riſen, and of the ſmall account that was taken of the King, this the King taking in heart, he did open his grief to his Father, who adviſed him to aſſure the Nobility at home, and to recall theſe that

were

were banished in *England*, which done he might easily correct the insolency and aspiring pride of that base fellow. The slaughter of *Davie* was this: The King taking of the Lord *Ruthven* with him, who was but lately recovered of a feaver, and followed by four or five men at most, entred into the room where the Queen sat at supper, *Ruthven* seeing *Davie* at the table (for the queen was accustomed when she supped private, to admit others to sit by her) and that night the Countesse of *Argyle* and beneath her *Davie* was placed, commanded him to arise and come forth for the place where he sat did not beseem him. The Queen starting up hastily, went hastily between *Davie* and *Ruthven* to defend him, and *Davie* clasping his hands about her midle, the King laboured to loose them, willing her not to be afraid, for that they were come only to take order with that villane. Then was he dragged down the stairs to the Gallery, where *Morton* with his company was walking, there they set upon him, and striving who should give the first stroak, killed him with many wounds. The conspirators fleed into *England*. The King by sound of Trumpet at the Mercate Crosse of *Edinburgh* protested his innocency, denying that ever he gave his consent to his death, yet was the contrary known to all men, so as this served only to the undoing of his reputation, and made him find few or no friends thereafter to aid him in his necessity. Inquisition being made for the murtherers, *Thomas Scot* Sheriff-Depute of *Perth* and servant to the Lord *Ruthven*, with Sir *Henry Blair* sometimes a Priest, being apprehended, were after tryall hanged and quartered. Many for not appearing were denounced rebels. In all this proceeding there was none more earnest or forward then the King, notwithstanding whereof the hatred of the fact lay heavy upon him, nor could he ever after this again recover his former favour with the

Anno. 1566. the 19. of *June*, betwixt nine and ten of the Clock in the evening the Q. was brought to bed of a son to the exceeding joy of the Subjects, for which the Nobles and whole people assembled the next day in the Church of St. *Geils*, gave solemn thanks to God.

The Queen waxing strong went by water to *Allaway*, a house belonging to the Earl of *Mar*, and keeped private a few dayes. In that place brake out first her displeasure against the King her husband, for he followed her thither, was not suffered to stay but commanded to be gone. And when at any time after he came to Court, his company was so loathsome unto her, as all men perceived she had no pleasure nor content in it, such a deep indignation had possessed her mind, because of the disgrace offered to her in the slaughter of her man *Davie*, the envy whereof was all laid upon the King as she would never digest it. Preparation is made for the Princes Baptism, he is baptized in *Stirling* the 15. day of December 1566. Ambassadors were sent from France to be Gossips and witnesses to the Baptisme. The Earle of *Bedford* is sent from the Queen of *England*, who brought with him a Font of Gold, weying two stone weight, with a Basen and Ewer for the Baptisme; the King was neither admitted to come to the Baptism, nor suffered to come to the feast, the Ambassadors had a watch word given them not to see nor salute him; the King all this time keeped his Chamber, his Father hearing how he was used, writ to him to repair unto him, who soon after went (without goodnight) toward *Glasgow* to his Father, he was hardly a mile out of *Stirling* when the poyson (which they had given him) wrought so upon him that he had very great pain and dolour in every part of his body. At length being arrived at *Glasgow* the blisters brake out of a blewish colour, so the Physicians presently knew the disease to come by

Poyson

poyſon, he was brought ſo low that nothing but death was expected, yet the ſtrength of his youth at laſt did ſurmount the poyſon. The Queen hearing that the King was recovered, she went to *Glaſgow* to viſite him, and thereafter goes with her to *Edinburgh* where he is murthered by *Bothwell*, and the houſe where he lay burned with powder about twelve of the clock in the night, his body was caſt forth in a yaird without the Town wall adjoyning cloſe by: there was a ſervant likewiſe murthered beſide him, who had been alſo in the Chamber with him, he had been King but 18. Months, he was of a comly ſtature, and none was like unto him within this Iſland, he died under the age of 21. years. The Earl of *Lennox* in the mean time wrote to the Queen to cauſe punish *Bothwell* with his other complices for murthering the King. A day is appointed for his triall by an aſſyle, he is acquite of the murther by the Jury, yet the ſuſpicions of the people were nothing diminiſhed. *Bothwell* is devorced from his wife, the banes of *Bothwell* with the Queen asked, Mr. *John Craig* proteſteth againſt it, notwithſtanding of his oppoſition the marriage went on and was celebrated, the 15. of *May* by *Adam* B. of *Orkney* in the Abbey of *Halyrudhouſe* after the manner of the reformed Church, yet was no ſooner finiſhed, then the ill fruits thereof began to break out. The Queen by *Bothwels* perſwaſion taking purpoſe to viſite the Borders, and having charged the Subjects to accompany her thither with a proviſion for 15. dayes, it was publickly rumoured that theſe forces were gathering for ſome other buſineſſe, and that the intention was to have the Prince her Sone in her own cuſtody, and taken out of the Earle of *Mar* his hands. The Noble men that had combined themſelves at *Stirling*, took Arms, *Bothwell* flieth, and the Queen rendereth her ſelf to the Lords, ſhe is ſent priſoner to *Lochlevin*

and

and *Bothwell* was declared by open proclamation, not only the murtherer of the King, but also the committer of it with his own hand, and a thousand crowns were offered to any man that would bring him in. *Bothwell* taketh the sea, and there he playes the Pirat, and made spoyl of all that came in his way, he is pursued by *Grange* with five ships well manned, who comming upon him unlooked for as he lay in one of the Creeks of *Orkney*, gave him the chase, and had certainly taken him if they had not been hindered by Rocks and shallow waters. Shortly after hee was taken upon the coast of *Norraway*, and conveyed to *Denmark*, where being detected by some *Scotish* Merchants, he was put in a vile and loathsome prison, and falling in a frensie, which keeped him 14. years made an ignominious and desperat end, such as his wicked and flagitious life had deserved. The Q. is moved to make resignation of the Crown, the King is Crowned at *Stirling*, the Earle of *Murray* is elected Regent.

Few dayes after the commitment of the Queen the Earle of *Glencairn* with his domesticks, went to the Chapell of *Halyrudhouse*, where he brake down the Altars and the Images, which fact as it did content the zealous Protestants, so it did highly offend the Popish affected.

The Bishop of *Orkney* was convened before the Generall Assembly of the Church, and deposed from his function and Office for marrying the Queen and *Bothwell*, and the Countesse of *Argyle* ordained to make publick satisfaction for giving her presence at the Princes baptisme, at the Papistical rites there used.

At this time *John Hepburn* called *Bolton*, *John Hay* younger of *Tallow*, and two chamber boyes of *Bothwells*, *Powry* and *Dalgleish* were brought to triall for the Kings murther, and found guilty by their confessions

confessions, being entised to the said wicked fact by *Bothwell*.

The Queen after eleven months imprisonment escapeth out of *Lochlevin*. The Queens resignation is decerned null being extorted by fear, and proclamations made in her name, commanding all the Leeges to meet is Armes at *Hamilton* for pursuing the Rebels that had usurped the Royal Authority: Many of the Nobility took her part. The Regent assembleth his Forces, there gathered to him about 40 o. The Queens power was much greater. The Earle of *Argyle* was Lievtenant on the Queens part the battel between them was foughten at *Langside* the 13. of *May* 1568. The Queen who stood a mile off from the battell on a little height, perceiving the field lost, made towards the borders, the rest that escaped fled the readiest way they could find, every man to his own house, the number of the slain was about 300. Many were taken prisoners, amongst whom the most eminent was Lord *Seaton* & *Rosse*, the Mrs. of *Cassels* and *Eglinton*, Sir *James Hamilton* of *Evendale*, and Sheriffs of *Air* and *Linlithgow*.

Of the Regents side one only was slain, the Lords *Hoome* and *Ochiltrie* wounded: all the rest with few escaped that followed the chase too far returned with him to *Glasgow*, where they went first to the Church and gave thanks to God for the victory they had obtained almost without any effusion of blood. This conflict happened upon the 13. of *May* the eleventh day after her escape from *Lochlevin*. The Queen fleeth to *England*, and writeth to Queen *Elizabeth*.

The Bishop of *Orkney* was reponed to his place, and for removing the scandall he was injoyned in his first Sermon to make publick acknowledgement of his fault, and crave forgiveneſſe of God, the Church and State whom he had offended.

The Duke of *Chatelherault* returned, and being made

made Deputy by the Queen, caused publish his Letters prohibiting the subjects to acknowledge any other Soveraign then the Queen, hereupon the Regent gave forth Proclamations, charging the Lieges in the Kings name to meet him in Armes at *Glasgow* the 10. of *March*. The Regent and the Duke were agreed by the means of the Superintendents.

James Hamiltoun of *Bothwell-Haugh* taketh in hand the Regents murther, he is killed by him at *Linlithgow* as he was riding, by the shot of a Bullet; the Murtherer escapeth, and the death of the Regent was greatly lamented.

The Earle of *Lennox* is chosen Regent & Governour of the Realm untill the Kings Majority, or till he were able by himself to administrate the publick affairs.

The Regent was shot by Captain *Calder* at *Stirling* and with the same bullet *Wormestoun* who did what he could to save the Regent was stricken dead.

After him the Earle of *Marre* was elected Regent. After the Earle of *Marre* was the Earle of *Morton* elected Regent, as the man in that time of greatest courage and counsell.

The Earle of *Morton* is challenged for the murther of the Kings father by Captain *James Steward*, and is committed, and thereafrer brought to his tryall, sentence is pronounced, and he execute for concealing the Kings murther.

The Queen is execute and beheaded after 19. years captivity in *England*.

The *Spanish* Navy was in the year of God 1583.

In the year of God 1597. there was a great businesse for the tryall of *Witches*. Amongst others one *Margaret Aikin* being apprehended upon suspition, and threatned with torture, did confesse her self guilty; being examined touching her associats in that trade, she named a few, and perceiving her delations find credit,

credit, made offer to detect all of that ſort, and to purge the countrey of them, ſo ſhe might have her life granted, for the reaſon of her knowledge, ſhe ſaid that they had a ſecret mark all of that ſort in their eyes, whereby ſhe could ſurely tell how ſoon ſhe looked upon any, whether they were Witches or no: and in this ſhe was ſo readily believed, that for the ſpace of three or four moneths ſhe was carried from Town to Town to make diſcoveries in that kind. Many were brought in queſtion by her delations, eſpecially at *Glaſgow*, where diverſe innocent women through the credulity of the Miniſter Mr. *John Cowper* were condemned and put to death. In end ſhe was found to be a meer deceiver, for the ſame perſons that the one day ſhe had declared guilty, the next day being preſented in another habit, ſhe cleanſed and ſent back to *Fife* where firſt ſhe was apprehended. At her tryall ſhe affirmed all to be falſe that ſhe had confeſſed, either of her ſelf or others, & perſiſted in this to her death, which made many forthink their to great forwardneſſe that way, and moved the King to recall the commiſſions given out againſt ſuch perſons, diſcharging all proceedings againſt them, except in caſe of voluntary confeſſion, till a ſolid order ſhould be taken by the Eſtates touching the forme that ſhould be keeped in their tryall.

In the year of God 160. was *Gowries* conſpiracy againſt the King diſcovered, both he and his brother Mr. *Alexander Ruthven* were killed at St. *Johnſtoun*, and the King delivered. The Miniſters of *Edinburgh*, being required by the Counſel to give thanks for his Majeſties deliverance, refuſed to obey, excuſing themſelves that nothing ought to be delivered in Pulpit, but that whereof the truth was known, and that all which is uttered in that place ſhould be ſpoken in faith. When by no perſwaſion they could be moved to perform that duty, it was reſolved that the Counſel ſhould go together to the Market Croſſe, and that

the Bishop of *Rosse* should after a narration of the Kings daughter and deliverance conceive a publick thanksgiving, which was done, the multitude applauding and expressing a great joy. Mr. *Patrick Galloway* the Mononday thereafter in presence of the King Preached at the *Market* Crosse, who choosed the 124. Psalm for his Theam, did take occasion to discourse of all the particulars of the conspiracy, and gave the people great satisfaction, for many doubted that there had been any such conspiracy, the condition of Princes being as the Emperor *Domitian* said herein miserably, that even when conspiracies made against their persons are discovered, yet they are not credited unlesse they be slain. The King to testifie his thankfulnesse for his deliverence mortified a thousand pound to the poor yearly to be taken of the readiest fruits of the Abbacie of *Scoon*. After this order was taken for a publick and solemn thanksgiving to be made in all the Churches of the Kingdome. The Ministers of *Edinburgh* who gave the refuse were commanded to remove themselves out of the town within 48. hours, and inhibited to Preach within his Majesties dominions under the pain of death. Three of the number, to wit, Mr. *Walter Pelcanquel*, Mr. *William Watson*, and Mr. *John Hall*, acknowledging their fault were pardoned, Mr. *James Balfour* likewise remitted. But Mr. *Robert Bruce* taking a course by himself, and saying he would reverence his Majesties report of that accident, but could not say he was perswaded of the truth of it, was banished the Kings dominions, and went into *France*.

The 15. of *November* a Parliament was held at *Edinburgh*, wherein sentence of the forfeiture was pronounced against *Gowry* and Mr. *Alexander* his brother, their posterity disinherited, and in detestation of the paracid attempted, the whole surname of

Ruthven

Ruthven abolished, but this laſt was afterwards diſpenſed with; and ſuch of that name as were knowen to be innocent, tollerated by the Kings clemency to enjoy their ſurnames and titles as in former times. The bodies of the two brethren being brought to the Parliament houſe, were after ſentence given, hanged upon a Gibbet in the publick ſtreet, and then diſmembred, their hands cut off and affixed upon the top of the priſon houſe, and the 5. of *Auguſt* ordained to be keeped yearly in remembrance of his Majeſties delivery.

Prince *Charles* was born at *Dumfermling*.

The Queen of *England* continuing conſtant in her affection when ſhe was asked a little before her death by the Lord Keeper and *Secretary* who were directed by the Counſel to underſtand her will touching her Succeſſor, anſwered, none but my Couſen the King of *Scots* After which words ſhe ſpake not much. A Queen incomparable for wiſedom and fidelity of Government. She departed this life the 24. of *March*, in the 70. year of her age, and 44. of her raign. The ſame day in the forenoon the King of *Scots* was proclaimed King firſt at the Palace of *White hall* next at the Croſſe in *Cheapſide* within the City of *London* with an infinite applauſe of all ſorts of people. But leaving the proſecution of any moe occurences that fell out in this our Realm, which late Hiſtories at large does declare, I ſhall cloſe this part with one or two remarkable things ſpecially concerning *Glaſgow*, in reckoning out the Biſhops of *Glaſgow* till the Reformation, I find St. *Mungo* to be the firſt.

This City was made famous at firſt by *Kentigern* commonly called St. *Mungo*. He was begotten by *Engenius* the third, King of the *Scots* upon *Thametis* Daughter to *Loth* King of *Picts*. His Mother finding her ſelf with child, out of ſhame and fear of her Fathers wrath, ſtole privily away; and entering into a

Veſſel that she found in the neareſt coaſt, was by the wind and waves caſt on land where the town of *Culroſſe* is now ſituated, and there was delivered of her birth, and leaving the Child with a Nurſe, returned home. His Parents being unknown, he was brought to *Servanus* and baptized, and bred up by him, yet it ſeems by the Hymne they did ordinarly ſing in the Feſtivals that made his Father afterwards to be known. They report of him that a Lady of good place in the Country having loſt a King, which her Husband gave her, as she croſſed the River of *Clyde*, and her Husband waxing jealous, as if she had beſtowed the ſame upon one of her lovers, she did mean her ſelf unto him in treating his help for the ſafty of her honour, and that he going to the river after he had uſed his devotion, willed one who was making to fish, to bring him the firſt that he caught, which was done, in the mouth of the fish he found the Ring, and ſending it to the Lady, she was thereby freed of her Huſbands ſuſpition. The credit of this I believe upon the reportes, but howſoever it be the ſea and City do both of them wear in their Arms a fish with a ring in the mouth even to this day: He was certainly a man of rare piety, and to the poor exceeding bountifull, lived to a great age beyond the ordinary courſe of men, to wit nine ſcore and five years as in the concluſion of the hyme is ſaid.

Cum octogenos centum quoque quinque vir annos
Complerat, ſanctus eſt Clo'gow fuere ſanctus.

He laid the foundation of the high Church of *Glaſgow*, and was therein at his death interred.

After his death for many ages the See was in a manner deſolate unto the raign of *Malcolm* the third, who reſtored the ſame to ſome integrity. The firſt Biſhop I find named after the reſtitution, was 1. *John Achaius*, who took great pains in building the Cathredal, and having brought it to a reaſonable perfection

perfection did dedicate the same in the year 1137. *Jocelin* Abbot of *Melrosse* was his successor, in his time the City of *Glasgow* was erected a Burgh royall.

William Babinton Chancellor of the Kingdom was after him elected Bishop. In his time as *Boeth.* writeth, the fabrick of the Church of *Glasgow* was fully accomplished, his words are, *absolutum est ea tempestate Templum Cathedrale Glasguensis sedes professo magnifica, cujus laud exignam partem Guilielmus ibid m Episcopus liberalitate sua extruxerat, nec dum operi perfecto, supetsuit.* He died the 25. of *January* 1261.

William Rae the 19. Bishop, a good and zealous man build the stone Bridge of *Glasgow*, and died in year 1367. In the time of Mr. *Mathew Glendinning* the 21. Bishop the steeple which was all built of timber was burnt by lightning, in place whereof he intended to build one of stone, and made therefore great preparation, but was prevented by death in the year 1408. His successor *William Lawder* finished the work, he was Chancellor of *Scotland.*

Mr. *William Turnbull* the 25. Bishop founded the Colledge of *Glasgow.*

The cruel persecution of Christians under the TURKISH *Emperors.*

NOw last of all having spoken of the persecutions of the Christians under the *Roman* Emperors in a tractate by it self, and of the persecutions of the *Roman* Bishops in this place for the professing of the Gospel of Christ Jesus, we shall speak a little of the miserable persecutions, slaughter and captivity of the Christians under the *Turks*; thus from time to time the Church of Christ almost hath had little or no rest in this earth, what for the heathen Emperors on the

one ſide, what for the proud Pope on the other ſide, on the third ſide what for the barbarous *Turk*, for theſe are and have been from the beginning the three principall and capitall enemies of the Church of Chriſt ſignified in the *Apocalypſe*, by the Beaſt, the falſe lamb, and the falſe prophet, from whom went out three foul ſpirits like Frogs, to gather together all the Kings of the Earth, to the battel of the day of the Lord God Almighty, *Apoc.* 16. The cruelty and malice of theſe enemies againſt Chriſts people hath been ſuch that to judge which of them moſt exceeded in cruelty of perſecution it is hard to ſay, but it may bee thought that the bloody and beaſtly tyrranny of the *Turks*, eſpecially above all the reſt incomparable, ſurmounteth all the afflictions and cruel ſlaughters that ever were ſeen in any age, or read of in any ſtory, in ſo much that their is neither Hiſtory ſo perfect, nor writter ſo diligent, who wryting of the miſerable tyranny of the *Turks* is able to expreſſe or comprehend the horrible examples of the unſpeakeable cruelty and ſlaughter exerciſed by theſe twelve Turkiſh tyrrants upon poor Chriſtian mens bodies, within the compaſſe of theſe later three hundreth years. Where of although no ſufficient relation can be made nor number expreſſed, yet to give to the Reader ſome generall gueſſs or view thereof, let us firſt perpend and conſider what Dominions and Empyres, how many countries, Kingdoms, Provinces, Cities, Towns Strong holds and forts, theſe *Turks* have ſurpriſed, and wone from the Chriſtians, in all which victories beeing ſo many. This is ſecondly to be noted, that there is almoſt no place which the *Turks* ever came to, and ſubdued, where they did not either ſlay all the inhabitants thereof, or led away the moſt part thereof into ſuch captivity and ſlavery that they continued not long after alive, or elſe ſo lived that death almoſt had been to them more tollerable. Like

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as in the time of the first persecutions of the *Roman* Emperors, the saying was that no man could step with his feet in all *Rome* but should tread upon a Martyr, so here may be said that almost there is not a town, city or village in all *Asia*, *Grecia*, also in a great part of *Europe* and *Africa*, whose streets have not flowed with the blood of the Christians, whom the cruell *Turks* have murthered, and of whom are to be seen in Histories, Heaps of souldiours slain, of men and women cut in pieces, of children sticked upon Poles and staiks, whom these detestable *Turks* most spytfully (and that in the sight of their Parents) use to gore to death, some they drog at their horse tails, and famish to death, some they tare in pieces tying their arms and legs to four horses, other some they make Marks to shoot at, upon some they try their swords how deep they can cut and slash, the aged and feeble they tread under their horse, Women with child they spare not, but rip their bodies, and cast the Infants into the fire, or otherwise destroy them. Whether the Christians yeeld to them or yeeld not, all is a matter. As in their promises their is no truth, so in their victories there is no sense of manhood or mercy in them, but they make havock of all. So the Citizens of *Croia* after they had yeelded & were all promised their lives, were all destroyed & that horribly. In *Misia* after the King had given himself to the *Turks* hand having promise of life, *Mahomet* the *Turk* slew him with his own hands. The Princes of *Rasia* had both their eyes put out with Basons red hot set before them. *Theodosia* otherwise called *Capha* was also surrendred the Turke having the like assurance of life and safty, and yet contrare to the league the citizins were put to the sword and slain. At the winning and yeelding of *Lesbos* what a number of young men and children were put upon sharp stakes and poles and so thrust throw

At the winning of the City of *Buda*, what tyrranny was shewed and exercised against the poor Christians which had yeelded themselves, and against the two Dukes *Christopher Bisserer* and *Joannes Tranbunger* contrary to the promise and hand writing of the *Turk* is to be seen in the story of *Malchior Soiterns de bello pannonico*.

The like also is to be read in the story of *Fernardus de Brydenbach*, who writing of the talking of *Hydrantum* a City in *Apulia*, testifieth of the miserable slaughter of the young men that were there slain, of old men troden under horse feet, of matrons and virgins ravished, of women with child cut and rent in pieces, of the Priests in the Churches slain, and of the Archbishop of that City who being an aged man, and holding the Crosse in his hands, was cut asunder with a wooden Saw, &c. The same *Bernardns* also writing of the overthrow of *Nigro-Pontus*, otherwise called *Chalcides*, describeth the like terrible slaughter which was their exercised, where the *Turk* after his promise given before to the contrary, most cruelly caused all the youth of *Italy* to be pricked upon sharp stakes, some to be dashed against the hard stones, other some to be cut asunder in the midst, and other more with other kinds of torments to be put to death insomuch that all the streets and wayes of *Chalcid's* did flow with the blood of them which were there slain. In which *History* the foresaid Writer recordeth one memorable example of maidenly chastity, worthy of all Christians to be noted and commended. The story is told of the Pretors daughter of that City, who being the only daughter of her father, and noted to be of an exceeding singular beauty, was saved out of the slaughter, and brought to *Mahomet* the *Turk* to be his Concubine. But she denying to consent to his *Turkish* appetite and filthinesse, was commanded forthwith to be slain and murthered, and so died

died she a Martyr, keeping both here faith and her body undefiled unto Christ her Spouse. The like cruelty also was shewed upon them that keeped the Castle, and afterwards yeelding themselves upon hope of the *Turks* promise, were slain every one. What should I speak of the miserable slaughter of *Methone*, and the Citizens thereof, dwelling in *Peloponesus* who seeing no other remedy, but needs to come into the *Turks* hands, set the Barn on fire wherein they were gathered togerher, men, women, and Children, some women also with childe voluntarily cast themselves into the sea, rather then they would sustain the *Turks* captivity. Miserable it is to behold, long to recite, incredible to believe all the cruell attempts, and horrible slaughters wrought by these miscreants against the Christians through all places almost of the world, both in *Asia*, and *Africa*, but especially in *Europe*, &c. At the siege of *Vienna*, were all the Christian captives were brought before the whole Army and slain, and diverse drawn in pieces with horses, but especially at the winning of *Constantinople* above-mentioned, also at *Croia* and *Methone*, what beastly cruelty was shed, it is unspeakable, for as in *Constantinople Mahomet* the drunken *Turk* never rose from dinner, but he caused every day for his disport 300. Christian captives of the Nobles of that City to be slain before his face. So in *Methone* after that his Captain *Omares* had sent unto him at *Constantinople* five hundred prisoners of the Christians, the cruell tyrant commanded them all to be cut and divided asunder by the midle, and so being slain, to be thrown out into the fields.

Leonicus Chalcondyla writing of the same story, addeth moreover a prodigious natration (if it be true) of a brute Ox, who being in the fields, and seeing the carcasses of the dead bodies so cut in two, made there a loud noise after the lowing of his kind and

nature, and afterwards coming to the quarters of the dead bodies lying in the field, firſt took up the one half, and then coming again took up likewiſe the other half, and ſo (as he could) joyned them both together. Which being eſpyed of them which ſaw the doing of the brute Ox, and marvelling thereat, & word being brought thereof to *Mahomet*, he commanded the quarters again to be brought where they were before, to prove whether the beaſt will come again, who failed not (as the Author recordeth) but in like ſort as before, taking the fragments of the dead Corps, laid them again together. It followeth more in the Author, how that *Mahomet* being aſtonied at the ſtrange wonder of the Ox, commanded the quarters of the Chriſtian mans body to be interred, and the Ox to be brought to his houſe and much made of. Some ſaid it to be the body of a *Venician*, ſome affirmed that he was an *Illyrian*, but whatſoever he was, certain it is that the Turk himſelf was much more beſtiall then was the brute Ox, which being a beaſt, ſhewed more ſenſe of humanity to a dead man then one man did to another.

What Chriſtian heart will not pity the incredible ſlaughter done by the *Turks* in *Eubœa*, where *Fabr* teſtifieth that innumerable people ſticked and goaded upon ſtakes, diverſe were thruſt through with a hot iorn, children and infants yet not wained from the mother were baſhed againſt the ſtones, and many cut aſunder in the midſt. But never did countrey taſte and feel more the better and deadly tyranny of the Turks, then did *Raſia* called *Myſia* Interior, and now *Servia*, where the Prince of the ſame Countrey being ſent for, under fair pretence of words and promiſes to come and ſpeak with the *Turk*, after he was come of his own gentleneſſe, thinking no harme, was apprehended, and wretchedly and falſly put to death, and his skin flain off, his brother and ſiſter brought

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to *Conſtantinople* for a triumph, and all the Nobles of his Countrey, as *Faber* addeth, had their eyes put out, &c. Briefly to conclude, by the vehement and furious rage of thoſe curſed catiffs: It may ſeem that Satan the old Dragon, for the great hatred he beareth to Chriſt, hath ſtirred them up to be the Butchers of all Chriſtian people. inflaming their beaſtly hearts with ſuch malice and cruelty againſt the name and Religion of Chriſt, that they degenerating from the nature of men to devils, neither by reaſon will be ruled, nor by any blood or ſlaughter ſatisfied.

And now to ſpeak a little of the miſerable eſtate of the Chriſtian captives under the Turk. And here, Firſt is to be noted that the Turk never commeth into *Europe* to war againſt the Chriſtians, but there followeth after his Army a great number of brokers or Merchants, ſuch as buy men, and children to ſell again, bringing with them long chains in hope of great cheats. In the which chains they lock them by fifty and ſixty together, ſuch as remain undeſtroyed with the ſword, whom they buy of the ſpoils of them that rob and ſpoil the Chriſtian countries, which is lawfull for any of the Turks Army to do, ſo that the tent of their ſpoyl or prey (whatſoever it be) be reſerved to the head Turk, that is to the great Mr. Chief. Of ſuch as remain for Tith if they be aged of whom very few be reſerved alive, becauſe little profit cometh of that age) they be ſold to the uſe of husbandry or keeping of beaſts. If they be young men or women they be ſent to certain places there to be inſtructed in their language and Arts, as ſhall be moſt profitable for their advantage, and ſuch are called in their tongue *Sarai*, and the firſt care of the Turk is this to make them to deny the Chriſtian Religion and to be circumciſed, and after that they are appointed every one as he ſeemeth moſt apt, either to the learning of their Laws, or elſe to learn the

fates

fates of the war, the first Rudiments of war is to handle the bow, first begining with a weak Bow, and so as they grow in strength coming to a stronger Bow, and if they misse the Mark, they are sharply beaten, and their allowance is two pence or three pence a day, till they come to take Wages to serve in War. Some are brought up for the purpose to be placed in the number of the wicked *Janizaries*, that is the ordour of the Turks Champion, which is the most abominable condition of all other. And if any of the foresaid young men or children shall appear to excel in any beauty, him they so cut, that on part of that which nature giveth to man remaineth to be seen in all his body, whereby while the freshnesse of age continueth, he is compelled to serve their abominable abomination, and when age commeth then they serve in stead of Ennuchs to wait upon *Matrons*, or keep horses or mules, or else to be seculllians as drudges in their Kitchens. Such as be young Maidens and beautiful, are deputed for Concubins. They which be of mean beauty, serve for Matrons for their drudgry work in their houses and chambers, or else are put to spinning and such other Labours, but so that it is not lawful for them either to profesſe their Christian Religion, or ever to hope for any libertie. And thus much for them that fall to the Turk by Tith. The other which are bought and sold among private subjects, first allured with fair words and promises to take circumcision, which if they will do, they are more favourable entreated, but all hope is taken from them of returning again into their own country, which if they attempt, the pain thereof is burning. And if such, comming at length to liberty will marry, they may, but then their children remain bound to the Lord for him to sell at his pleasure, and therefore such as are wise among them marry. They which refuse to be circumcised are miserably

ſerably handled, &c. When they are brought to the Market to be ſold, the buyer if he be diſpoſed, plucking off their garments, vieweth all the bones and joynts of the body, and if he like them, he giveth his price and carrieth them away into miſerable ſervitude, either to tilling of their ground, or to paſtor their Cattel, or ſome other ſtrange kind of miſery incredible to ſpeak of, ſo much that certain of ſuch Chriſtian captives yoked together like Horſe and Oxen, draw in the plough. The maid-ſervants likewiſe are keeped in perpetuall toyl and work in cloſe places, where they neither come in ſight of any man, neither be they permitted to have any talk with their fellow ſervants, &c. Such as are commited to keep beaſts, ly abroad day and night in the wild fields, without houſe and harbour, and ſo changing their Paſture, go from mountain to mountain, of whom alſo beſide the office of keeping the beaſts, other handy-labour is exacted at ſpare houres, ſuch as pleaſeth their maſters to put them unto. And ſuch is the lamentable afflictions of our chriſtian brethren under the cruell tyranny and captivity of the *Turks*, paſſing all other captivities that ever have been to Gods people, either under *Pharaoh* in *Egypt*, or under *Nebuchadnezzar* in *Babylon*, or under *Antiochus* in the time of the *Machabees*. We are to pitty the lamentable ſlavery that chriſtians are in under the barbarous *Turks*, and to pray for their delivery, and to be thankfull to God for our liberty and freedome.

FINIS.